The Occult Digest

A Periodical of Reprint and Research.

★JULY 1928

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Or Is the Black Art Still Practiced?

By Philip K. Eschbach

Astrology *and* Radiations

A Scientific Explanation for Astrology

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A Trip Through the Fog Belt

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The Way Toward Brotherhood

By Vincent Burns

Why Coolidge Does Not Choose
By Elaine Williams

The Moving Finger Writes
By M. N. Bunker

The Avenging Spirit
By Avelyn Travers

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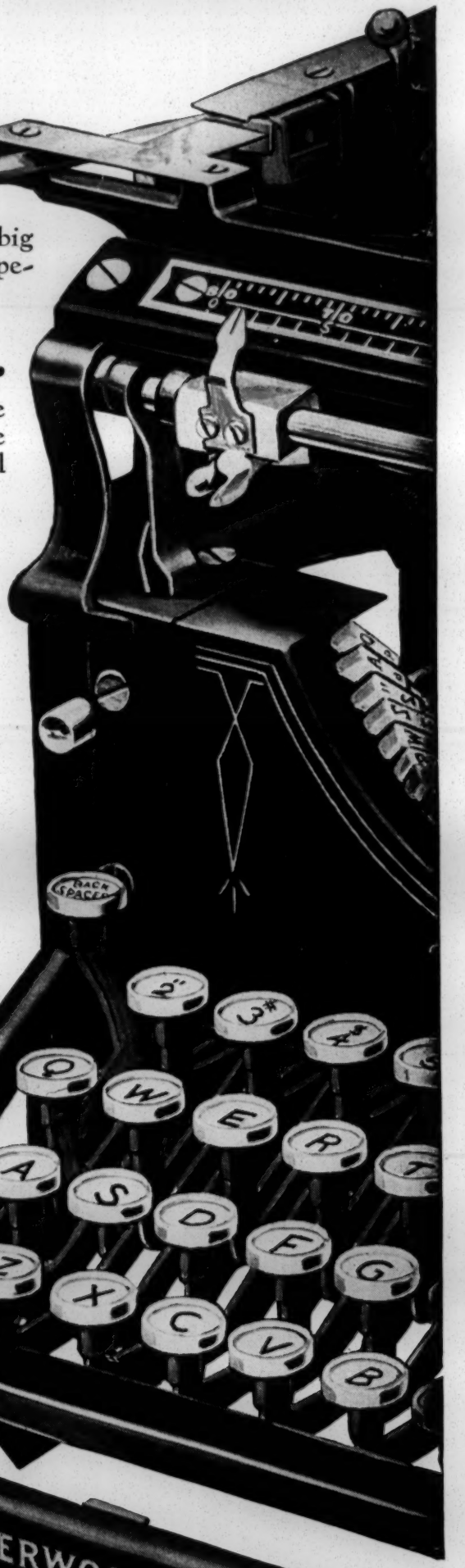

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Vol. IV, No. 7 JULY, 1928

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The Editorial Policy of The Occult Digest

THE editorial policy of THE OCCULT DIGEST *is to offer a channel through which all searchers for knowledge may express their findings.*

We invite contributions from men and women of authority in their respective fields of research.

THE OCCULT DIGEST *is an Open Forum for the free discussion of Occult Science in every phase.*

We do not accept articles for publication containing statements of a nature which would be derogatory to personal character; neither do we encourage exploitation of any one branch of the Occult Sciences to the detriment of another.

We discourage any and all legislative activity having a tendency to hamper the free advance of scientific achievement.

We believe capital punishment will be abolished because it is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics.

We believe the religionizing of Occult phenomena shrouds in mystery that which is expressive of a natural law.

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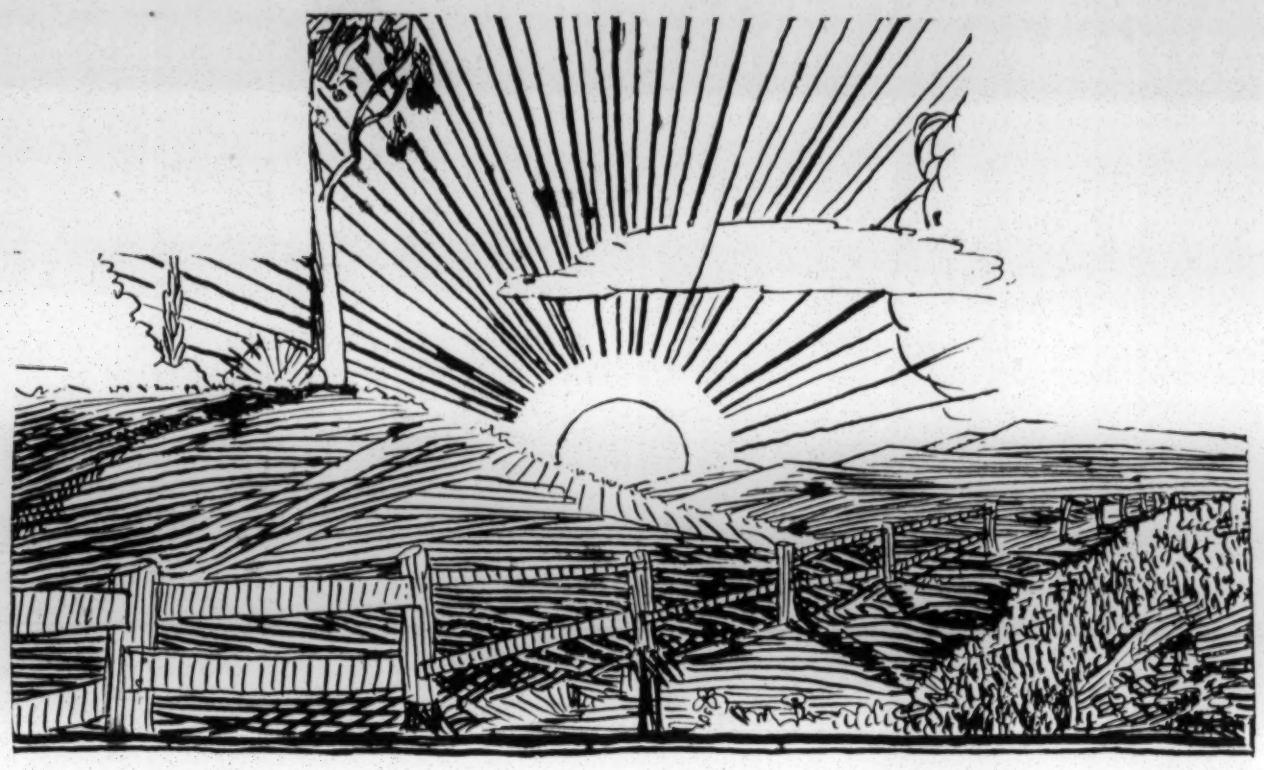

The Sun

Our Messenger of Hope

THE Sun, the universal giver of gifts, pours out his glory to light the world, and imbues it with new life. The seeds of promise are filling its great storehouse that humanity may be supplied with life-giving food. The sun energizes all.

The Sun, the universal traveler, leaving no port untouched, wends his way, century after century, never weary of serving, never lagging in his step, always on duty. In storm or calm, he keeps his vigil, giving bounteously that all his worlds may thrive.

The Sun, the universal messenger of hope proclaiming life anew each day, gives hope to the hopeless, healing to the sick, wealth to those who strive, gathers the sheaves of time for the golden harvest of Eternal Life.

Blessed Sun, our day star, we watch for thy light, that it may dispel the darkness. We profit by the great lesson taught, and in our search for wisdom we behold the fruits of thy labor and know that because of thy rich gifts, the dwellers of the world will never perish.

Effa Danelson

Without Fear or Favor

Effa DANELSON'S

¶ *Independence*

JULY gives us our greatest national day. We think of it as a holiday until we remember why the fourth day of July was christened "Independence Day." Looking back to that memorable time, we flag the steps of progress with the christening of many independence days. One of these stands out in history, its flaming torch lighting the way through the gates of Death, revealing the broad highway to the After Life.

Creeds forgotten, races blended, nations cemented by the rally cry of freedom that burst forth from the lips of those who mourn their dead, this day stands forth as an eternal reminder that since One came back from the tomb, all may live.

What an independence day that is! What meaning it has in the hearts of those who fear to die! What a promise to those who have been robbed of their opportunities! What joy to those whose lives promise much, to know that they can reap the harvest of their sowing, even though their mortal clay perish! What peace, what happiness, in reunion with those you loved! What satisfaction to know that Heaven is not reached by tradition or folklore, but that through knowledge and understanding are we brought to the open door of Abundant Life.

¶ *Don't Worry*

LISTEN, don't worry! Worrying unfits you for listening, and is as disturbing to your meditation as a babble of voice breaking in on your conversation.

The atmosphere about you is charged with radiations by use of which you can reach any trained mind in the universe, regardless of the body substance in which that mind may be functioning. Worrying prevents your mind contacting any mind from which you might consciously receive instruction, and distorts the instruction, even when received.

The universal mind, the power house through which all minds function, must be acted upon by your power of intelligent communication. Worry and care cut off your powers to receive the supply of thought and inspiration needed. Your thinking capabilities are dulled, and your ability to carry out any decided course of action is frustrated. Every person is endowed with the power to draw his share from the universal mind. How to do it is the unanswered question. We must find out for ourselves.

Impatience is one of the greatest drawbacks to attainment. Let us learn a lesson from the gardener. He tills the soil before planting the seed, goes calmly about other tasks while the seeds are being regenerated, cultivates the shooting plant carefully, watches closely that no weed may sap the strength from the soil. He is ever patient, for, through his knowledge of Nature's Law, he knows that he must wait the allotted time for the maturing of the plant which he desires to harvest. Worry and impatience take all the attention, time and labor of the one who indulges them, and failure is the sure reward.

Learn to listen to the voices filling your universe. Be keen to detect any false note, and cast it out. Through perseverance and undivided attention you will hear the "still small voice" which you have contacted through the universal mind. This voice, if studied and understood, will direct you from the paths of barrenness to the fertility and fruitfulness of a fully lived life.

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THE question, "How can I develop psychic power," comes from many, and to all must be given the same answer. You do not develop psychic power. It is called into action by being played upon. Excessive sorrow or extreme hardships will awaken within one the desire to know what lies beyond the range of physical realities, and will draw to us sympathetic minds from the realm of Spirit, and those minds which are in accord with us in the mental realm.

The exercise of this power is not a voluntary act which can be acquired at will or through command. It must be brought forth. It is one of the emotions. The failure of the attempts at scientific investigation by scientists who try to produce and bottle psychic phenomena in itself proves it to be beyond the control of human mind alone.

Psychic power is that unknown quantity which has puzzled the minds of the rulers in every age. It is that hidden force within us that is called forth when our deepest emotions are aroused. Once it is awakened and brought into action, it can not be stifled. It is like the river breaking through the dam. Unless it is directed into channels of usefulness, it carries destruction in its wake.

Education is the safety valve for this force. Dominion over self is the greatest safeguard at all times. Hasty conclusions in regard to psychic matters are not always productive of good.

There are myriads of entities surrounding every individual, each of which is comprised of countless influences, all clamoring for expression. The individual whose emotions run rampant falls an easy victim to these hordes of vascillating, unclaimed en-

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Is Magic Dead

Or Is the Black Art Still Practiced?

By Philip K. Eschbach

TO most people, the word Magic conveys one of two meanings—either the variety of "conjuring" including legerdemain, sleight of hand, or other trick performances, that is exhibited on the stage or in a parlor, or a vague idea of so-called supernatural and fabulous happenings related in fairy tales.

The occult student defines Magic as the application and operation of certain natural laws known to the few but not at present understood by the majority.

Magic has been practiced from time immemorial and was, at one time (during the days of Atlantis), the common property of all to a certain extent. The ancient Atlantians, when at the height of their prosperity about two millions years ago, were very much further advanced along certain lines than we are today; although we surpass them in the matter of mechanical achievements, they far outstripped us in the knowledge of Nature's fundamental laws. Incidentally, their ultimate destruction was due largely to the misapplication of these laws.

Going back to the earliest times of which man has any actual record, we find the ancient Egyptians (5000-6000 B. C.) thoroughly versed in certain arts that science would find it difficult or impossible to duplicate today. The magical knowledge of the Egyptians was a direct heritage from the survivors of Atlantis, some of whom found their way to northern Africa and there planted the seeds of what later grew into the great Egyptian Empire. The Egyptian priests, then, were well versed in Natural Magic and it was from them that Moses learned the manipulation of the Laws and through his great knowledge thereof he was enabled to liberate and later to govern the Israelites, and to formulate the greatest system of Ethics ever given to man (the Mosaic Laws). Both the Old and New Testaments teem with happenings of a phenomenal character that could only have been produced through the agency of occult forces. The Fathers of the Church possessed these powers to a large extent in the first century or two of its existence but lost them due to their use for selfish purposes.

Likewise, in ancient Greece their practices flourished and there were well known schools (the Eleusynian Mysteries, etc.) where those properly qualified could receive instruction. However, with the beginning of the Christian Era, the secret knowledge was gradually withdrawn until only a very few possessed it. This was largely the result of the influence exercised by the Church in Europe which had good reasons for wanting to stifle all effort along these lines. Despite this, a number of great adepts were known and conducted their studies successfully and more or less openly during the Middle Ages. This class were generally known as Alchemists and the results of their labors were set forth in symbolical treatises that could only be interpreted correctly by those possessing the key; thus, even today, the works of these men remain a puzzle to scientists and, indeed, to all but occult students who have progressed sufficiently in their studies to be able to interpret them. In China and elsewhere in Asia, Magic has always been practiced and usually with the knowledge and support of the Rulers.

Coming back to the present time, there are today numerous practitioners of Magic in one form or another. Modern science is encroaching on the borders of superphysical knowledge and it cannot go much farther without actually entering the realms of the super-physical. A tremendous step has been taken in this direction as the result of the investigation of certain phenomena,

Does Masonry Use Magic Rites?
What Are
Hypnotism, Voodooism,
Necromancy

chiefly of a psychic character, by some of the most brilliant members of the scientific fraternity (Sir Oliver Lodge, Flammarion, etc.). The postulation of the Ether by science as the medium of transmission of various forms of energy, and the scientific conception of the structure of the atom and the constitution of matter are remarkable illustrations of the progress made by science in very recent years. To those who are able to investigate such matters clairvoyantly, it is indeed striking how near modern science is to the unseen. However accurate its guesses, there are many things that must remain a mystery to it until such time as it employs trained clairvoyants in its researches.

WHITE AND BLACK MAGIC: Virtually the same methods are employed by practitioners of White and Black Magic. The forces of Nature are, strictly speaking, unmoral and may be used indiscriminately for good or evil, therefore the only essential difference is that Black Magic is employed for evil purposes and White Magic for good. However, certain methods are generally preferred by Black Magicians and these methods are seldom or never resorted to by members of the White Lodge.

MAGICAL PRACTICES OF SAVAGES: Ceremonial and other kinds of Magic are very largely practiced by savage peoples throughout the world and the books of travellers and explorers contain numerous references to such rituals and to the inexplicable occurrences that sometimes result from them. More will be said along these lines later.

Among the best known of these magical rites are the Rain and Snake Dances of the American Indians; the Voo Doo or Hoo Doo rites of the Haitians and Santo Domingans; and the various ceremonials of the African negroes, a remnant of which may be seen in our own American negroes, especially in the South where professional "conjurers" or witch doctors may still be found. Also the magical practices of certain native tribes in India some of which are masters of particular departments of Magic.

METHODS EMPLOYED IN PRACTICAL MAGIC: Numerous methods are employed to bring about the same or similar results in Magic. All depend upon certain basic laws. The fundamental laws of vibration, rhythm, periodicity, polarity (or "opposites") and correspondences are utilized by the Magician, either knowingly or unknowingly. The various methods will be only briefly mentioned as it would take a whole encyclopedia to catalogue and explain in detail all that is embraced therein.

HYPNOTISM AND SUGGESTION: These belong to the category of Magic and are made use of chiefly by the Brothers of the Left Hand as well as by those who are not aware of the exact nature of what they are doing.

There are today popular treatises on Hypnotism and Suggestion, widely advertised, in which their authors promise to show the student how to gain control over others and work one's will on them to the extent of reaping success in love, business, and all the affairs of life. This is nothing more nor less than Black Magic. It is a perversion of Natural Law to attempt to coerce another against his will without his knowledge, and especially for personal gain, and is immoral in every sense of the word.

Much harm is done in this way by the uninformed who take up such practices without realizing the full extent of what they are doing, as well as the professional practitioner, who is well aware of what the results will be ultimately. The occult adept very rarely resorts to hypnotism as the case is unusual indeed in which its use is justified. When once a person is hypnotized, he becomes more and more susceptible to that condition and finally becomes an absolute slave to the will of the hypnotist who can force him to do as he wishes and thus frequently the miserable victim is forced to commit all sorts of crimes without knowing that he has been forced into doing so through the commands of the hypnotist. Many mysterious crimes are explicable in this manner.

CREATIVE THOUGHT AND THOUGHT-FORMS: These are made use of by both White and Black Magicians. As is well known to occult students and trained clairvoyants, certain kinds of thinking produce definite forms on the astral and mental planes. Abstract thought does not result in the production of thought forms, but wherever the emotions are concerned, or where clear images are formed in the mind, the astral counterpart of the thought takes form.

The life of a thought-form depends upon the amount of mental effort expended on it; that is, the amount of mental energy it contains. Where a strong feeling or emotion gives rise to a thought-form the astral substance assumes one of a number of geometrical figures of various colors, the colors corresponding to the character of the thought. Some of the forms thus produced are extremely complex and either beautiful or terrifying according to their character. When a certain person is the object of the thought, the form generated is projected toward that person. If the thought be one of pure love or other noble emotion, it exercises a beneficent influence; in this way it is possible, by consciously building such a thought-form and projecting it, to do much good.

On the other hand, evil and destructive thought do harm. It is through the generation and projection of destructive thought-forms that a certain class of Black Magicians do their evil work. To be powerfully destructive, the thought-form must be persistently concentrated on and gradually built up. This process may take a long time and is accomplished by practitioners of the art in various ways. Any method which will serve to concentrate and focus the thought may be made use of.

A striking example of this is to be seen in a certain practice that was formerly quite common in the Hawaiian Islands. I refer to the "Singing to Death" ceremony as it is called. In this, the Magician repeats a certain song at the same hour each day, in which the death of the victim is described. This is simply a means of building a powerful thought-form that obtains a lodgement in the aura of the intended victim and finally results in his death in the manner described in the song.

Another method in very common use among certain savage tribes, especially in Africa, is to make an image of the victim (of clay, wax, or some plastic material as a rule) and then a knife is plunged into the image while the witch-doctor vividly pictures the same thing happening to the object of his hate. There are numerous variations of this method, as sticking pins into the effigy or putting poison in it, etc.

The efficacy of these and similar methods, as practiced by savage tribes, is attested by numerous writers. However, these particular practices would not be so efficacious if directed against an educated person on account of his skepticism which, by producing a positive mental attitude, would tend to protect him. It is the negative mental attitude engendered by fear which makes the native so susceptible to this particular form of Black Magic as practiced by the witch-doctor of his tribe.

A great deal more might be said along these lines, but as space is necessarily limited in an article of this character, we will go on to a brief description of SORCERY, which may be defined as the manipulation of the aetheric principle of the victim or of another for the purpose of injuring the victim. Of course, this term is employed indiscriminately to cover various other branches of Magic as well, by those who do not know enough about the subject to draw sharp lines of demarcation.

(To Be Continued)

The Power of Suggestion

Our Mental Ills

By Louise B. Brownell

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A NUMBER of years ago I went to see a stage performance given by a professional hypnotist, who was touring the country, and I saw some remarkable things. A group of dignified business men were hypnotized and went down into the aisles and conducted an imaginary ball game over the heads of the audience. Another very dignified man, quite prominent in the town was put under hypnosis and made to believe that a broom was a horse. He rode it around the stage as a child rides a hobbyhorse, making himself very ludicrous to the audience, and was certainly amazed when he came to his senses to find himself astride a broom.

I made up my mind then, though quite young, that I would never allow anyone to hypnotize me, but since then I have found that all of us, consciously or unconsciously, are continually hypnotizing ourselves by the power of our own thoughts. These thoughts or beliefs, which become so thoroughly imbedded in our consciousness, make or mar our lives, whether we realize it or not, and much if not all of the sickness, poverty and misery in the world is due to wrong thinking and believing. It is hard for us to realize this until certain stories are brought to our attention showing how the mind works, but if it can be strongly brought home to us that destructive fear, worry, anger, jealous and diseased thoughts can mar the life, it shows us conclusively that constructive, happy, perfect thoughts and pictures will have the opposite effect of improving health, character and surroundings.

It is our *faith* (belief in good or God) that builds health, happiness and harmony for us, and it is *fear* (belief in evil or the Devil) that brings sickness, poverty, inharmony and disruption in our lives.

The following stories which I have recently heard and read, help to illustrate this thought, and will make a deeper impression on your subconscious minds than theorizing, or merely stating a scientific fact. They bring out to us clearly the lesson of Paul, "Be ye transformed by the renewing of your mind."

There are thousands of stories one could tell to illustrate this fact, but the following are splendid illustrations:

A friend told me recently of a young girl whom he knew in Australia who, when about eight years of age, fell into a pond and was nearly drowned.

She was finally rescued and resuscitated, and the first thing she saw on regaining consciousness was five little ducklings swimming on the pond. From that day on she insisted the ducklings were in her stomach and that she could hear them quack. No amount of ridicule or argument could convince her to the contrary, and as years went by she gradually declined in health. Her parents had the best advice possible for her, without freeing her from this delusion, but finally hearing of a doctor in a distant city, noted for his success in nervous cases, hypochrondria, etc., they sent for him. Being wiser than other physicians who had examined her, he believed in "agreeing with the adversary whilst in the way with him." He listened attentively, and then said seriously, "Yes, you are right, the ducklings are in your stomach, I hear them, and there are five of them." Triumphant, the girl turned to her parents, exclaiming, "There, didn't I tell you they were there." "But," said the physician, "we can cure you. I will give you some medicine which will make you go to sleep, and in your sleep you will cough them up." She readily agreed, and he gave her a sleeping potion, and in the meantime, while she was sleeping, had a tub full of water placed near the bed, in which five little ducklings were put. Waking in the morning she saw the ducklings, and from that day on was cured of her delusion. She grew up, married, and had several children, and one day, on a holiday she visited the good doctor to let him see how well she was and to show him her children. The doctor, this time not so wise, had a chat with her, and then laughingly said, "That was a good joke we played on you, Mrs. X," and then he told her how he had cured her. She listened attentively, and when he came to the climax of the story she turned pale as death, exclaiming, "Why, you didn't get them doctor. I hear them now." And from that day to the day of her death, not long afterward, she was under the old delusion. This is an extreme case, but goes to prove that an idea deep-rooted in the subconscious mind, is hard to dislodge.

It is said that the best time to plant a seed-thought in the subconscious mind is when under strong emotion, as when suddenly startled. If it works in the case of adverse suggestion, it will work just as surely in the case of a good suggestion, therefore have ready at hand a creative thought which you wish to see manifest in your life, and use it at the psychological moment. Good seed thus sown is bound to bear fruit. Also, the moment a negative or destructive thought enters your mind, such as fear, worry, anxiety, anger, jealousy or a belief in hurt or disease, deny it out immediately and replace it by a seed that you wish to actually grow, and bear fruit in your life. If you continue to deny out the bad, and sow only good seed, the subconscious will soon accept only the good and your life will bear witness to the "renewal of your mind."

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Thinks only of self, to prosper and live,
With unscrupulous mien does it bargain or sell,
Impoverishing all, yet has nothing to give.

Beware of the monster, let it never abide,
To callous the heart, or obscure the eye,
It, expel from the mind; from its influence hide,
Fling it back into Hell to suffer and die.

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The Riddle *and the* Answer

Happiness Is Contentment

By

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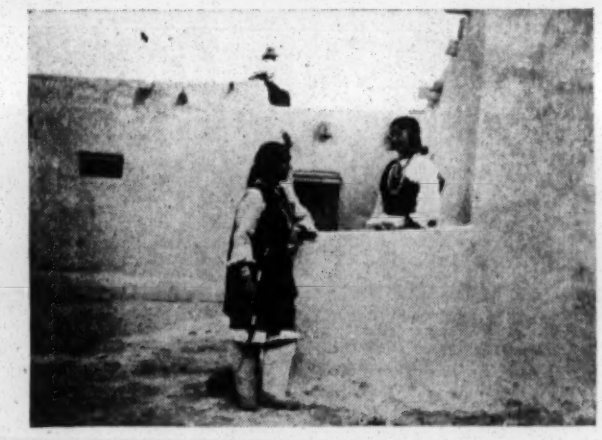

Isleta Maidens

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He was dressed like other Indians, in the characteristic felt hat with strands of graying hair straggling from under it, calico shirt and colored beads about the neck, and cold blue trousers girded about the hips with a soiled red sash. It was his eyes that were different,—his eyes and his slim strong fingers. When he looked at you he did not blink nor glance aside. Fearless, philosophic eyes looked straight at you and comprehended everything. You knew that whatever you said, he would understand without explanation.

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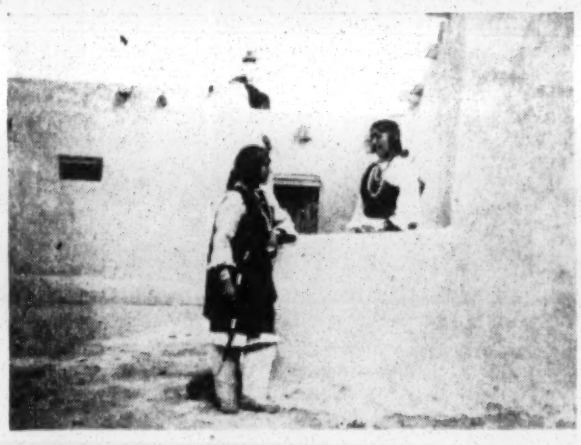

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(Continued on page 32)

Psycho—Analysis

Its Practical Application to Business

By Grafton L. Parker

THE following dialogue was recently overheard in the office of a large organization.

"Say, Bill, has the boss sent you over yet to have your head examined? Can you imagine such a thing? I always thought he was a little queer, but I never dreamed that he would fall for this psycho-analysis bunk."

"Yes," answered Bill, "and that's not the worst of it. The boss seems to rely largely on what these birds say. They probably guess wrong about half the time and do some poor, innocent victim a lot of harm."

A conversation such as this strongly reminds one of the village drivelers. They decide the policies of a great nation from their spitting-distance positions around the stove in the cross-roads store. They come to a conclusion without giving any real thought to the subject in question.

If these two men had simply looked up the dictionary definition of the term "psycho-analysis" they would have gained a great deal of enlightenment. The commercial application of psycho-analysis is the classifying of individuals according to their mental and physical make-up with the object in view of determining the field of endeavor in which they would be most apt to succeed.

How difficult it is to lend a hand to those who are so narrow that they fail to realize that an effort is being made to assist them.

One of the two men who engaged in the aforementioned dialogue was heard making the following comment:

"Say, Walter, do you know Jack Anderson, the buyer for Henderson & Co.? Peculiar duck and hard to understand, but I can read him just like a book."

Here we have a man who, although he sees fit to practice psycho-analysis on one of his customers, is very much averse to having the tables turned so that he, himself, is to be subjected to the same treatment. . . .

It is a known fact that one's mental development, plus his mannerisms and characteristic actions, determine his progress in business. Now, the question to be asked is this: Why is it not just as possible for a trained expert to analyze a person's mental and physical make-up as it is possible for a chemist to analyze food?

It may be true that the chemical analysis is more accurate, but it is also true that one's outstanding characteristics can be definitely determined in a somewhat brief interview with one who is trained to be on the look out for character-determining indications.

Why anyone should object to submitting to such an analysis is a mystery. We are all certainly desirous of pursuing the most remunerative occupation and it would seem that we should, rather, welcome the opportunity of having the way shown to us.

This comment is frequently heard:

"How can a total stranger tell me more about myself than my business associates who are with me most of the time?

That question can be effectively answered by another question: "Why is it that a visitor to New York City can frequently tell you more about that city than a native born New Yorker?"

We are prone to overlook the shortcomings of those with whom we come in close contact, whereas the cool, calculating outsider does not overlook a single angle of our personality.

The writer knows of one employer who has employed and discharged six salesmen in the last twelve months. This guess-work has cost him around $5,000 in actual cash, plus the loss of the good will of many of his best customers. For a few dollars he could have enlisted the services of an expert vocational counselor and saved himself much time and money.

No, psycho-analysis is not "bunk." On the contrary, when properly applied it is a great aid to the individual and is an absolute necessity to the employer who would minimize his loss of time and resources by unwise and improper selection of personnel.

So much for the application of this science to the employment end of business. Now, let us consider its value when applied to those who are already employed.

There is hardly a man in any organization who could not decidedly increase his efficiency and consequently productive ability if the way was pointed out to him. As has already been pointed out, we are only too prone to overlook the deficiencies in ourselves and our intimate associates.

A certain paper salesman had worked for a number of years for a large wholesale organization. For the first few years his progress was remarkable. From that time on, however, it became increasingly difficult for him to continue on the upgrade. In fact he finally reached the point where the sales were showing a gradual decrease.

In spite of every effort on the part of his employers to bolster him up, no improvement was noticed. The more he was talked to, the more he seemed to become discouraged. Fear of the loss of his position gripped him to such an extent that he began to lose all confidence in his ability. Instead of working harder, it was noticed that he spent a great deal of time at his desk, evidently absorbed in that most dangerous mental attitude, self-pity. This was accompanied by a feeling of resentment toward the newer and more successful members of the selling staff.

Just at this time the services of a well known vocational counsellor were engaged by the management and in due time our friend was asked to report for analysis.

"Why don't they just fire me and relieve me of this embarrassment?" was his thought. "No doubt that is what they intend to do and I suppose they would rather have it appear that some outsider is responsible."

The next morning at ten he left the office to keep his appointment. As he was approaching the office of the vocational counsellor, he met another member of his organization and the following was the gist of their conversation:

"Hello, George. Whither away?"

"Why, I guess the boss has decided that I am losing my senses and he has sent me up to have my head examined."

"Do you mean that you are going to consult a psychoanalyst?"

"Yes, I guess that is what they call him."

"Well, let me tell you something. Those fellows are doing a lot of good. One of my friends who has been running in bad luck of late, was put on the right track by such a consultation and is now getting along fine.

"It seems that, in his effort to be exceptionally courteous and friendly toward his customers, he failed to put the proper 'punch' into his sales efforts. The result

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Why Coolidge Does Not Choose

The President's Refusal to Accept Nomination Explained

By

Elaine Williams

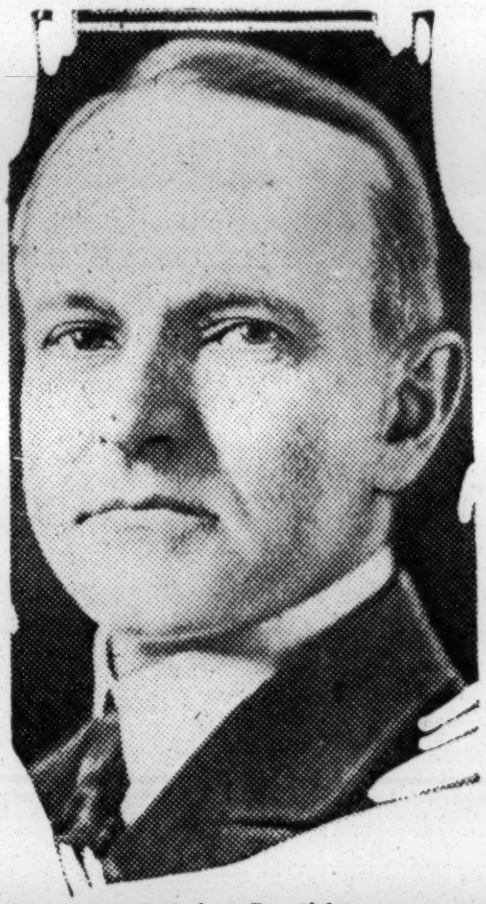
PROBABLY no one knows and perhaps no one will ever know why the President of the United States of America does not care to again be the President. At the same time the President of the United States of Mexico *does* choose to run, and when his time is up and he can no longer accept the new term, his echo is elected.

Mr. Coolidge lives much within himself and there are few who know his real opinion of many things. He does not have the number that gives him self-expression, and therefore is a deep thinker, full of secret planning, re-arranging his life and future in thought.

Number 7 is a puzzle to himself. He is seldom sure when he is among real friends and for this reason he will be the listener rather than the speaker. He must be in a position of authority and will talk when necessary, being quite able to give a command that will attract attention and respect. He will not like dictation from anyone, and has a determined mind in spite of the quiet, calm nature. And the aim for being honest and honorable may not always be the easiest thing for a president, so a necessity to be otherwise would inspire a man to remove himself from such a position. There is often a fear in this influence of ruin and of future loneliness. Much rest is required for a number 7 person and much time alone, with general periods of calm and stillness and not too much excitement. The office of presidency is far too exciting for a 7 person even though it elevates him to the height and recognition that means so much. He should contact with nature and the spiritual phases, seeking knowledge for inner development toward a higher goal mentally as well as physically and influentially.

The appearance of reserve does not indicate the 7 person has no deep feeling. Rather he does have deep, hidden emotions, but they are not seen on the surface. So he is termed "poker face," since he conceals his real self. He has great patience and weighs everything carefully. Such a person is often considered lazy or slow, but will be successful, because he has marvelous mental powers.

This vibration is of a rather lonely



Calvin Coolidge

Courtesy Chicago Herald-Examiner

person, easily misunderstood; therefore the number 7, so often seen in the foreground, seems to have little to say. "I do not choose to run" is an example of the explanation a 7 would give. A number 6 would go into many paragraphs of explanation. The 7 does not look into the other fellow's reasons or affairs and he does not invite interest in his own.

Mr. Coolidge has a purpose in life number that calls for universal matters. For this reason he is before the public a great real more than if he had a more isolated purpose. It is the revelator of some humane work to benefit mankind in general, and if one could read the mind of Calvin Coolidge they would probably be surprised at the plans he had formulated to take place after leaving his present chair. He will probably be restless if he continues the use of the present signature, as this vibration is inspirational and brings many changes, much travel and variety. It is the number 5. This number combined with his emotional 9 cycle influence, brings him a very excitable condition which could be changed to a more settled one by using J. Calvin Coolidge, as he did some years ago.

He is very liable to reveal some interesting things to the public through his own writing and this may be his big plan. He would probably go on the water too where he may have no disturbance, to do his writing. He may surprise us by revealing a strong spiritual nature and doing uplift work, for he has a deep interest in humanity. He will think even more universally hereafter than before and will naturally continue to have an interest in politics. There are especially good numbers in this vibration for composing and also music writing. We will undoubtedly hear of Mr. Coolidge in 1929 in one of the lines that are possible according to his numbers, because during that year he is to express himself unhesitatingly and offer something that may be a bit surprising. He has a subconscious urge that forces him to gain influence, recognition and honor and while his unassuming manner may be accepted as dislike of publicity, he will always attract and enjoy it.

The combination of numbers offer a very good example of the way numerology works, for instance; the ambition is number 6. Here the inclination and understanding is that life is as we make it and there is a reward for every good effort. He feels the need of a home and family and then thinks of his position of responsibility and figures out the needs of humanity. There is the desire to be substantial and looked upon by all as a good, dependable friend. Then his ability number 7, is to be in a position of authority, and he is well satisfied that he can handle anything placed before him, but he has an urge within that drives him to look into the metaphysical and occult matters which prove to be the real source of all accomplishment. Here he has found that which will bring freedom to others and in his desire to spread the benefits, he usually writes or teaches them.

The subconscious urge number is 8 which forces him to seek proofs about these metaphysical and occult beliefs thereby enabling him to feel sure of what he preaches. He learns through this urge to use fair dealing, justice

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There *Is* Progress

The Advancement of Psychic Investigation

By

Vincent Jones.

IT WAS back in the nineties, at a trumpet seance on Thirty-Third Street, in Chicago, that I first contacted spiritistic phenomena.

I was but an inexperienced youth, nevertheless, the crudeness and very patent fraudulence of the performance turned me from any further interest along these lines until 1915.

In that year I read Judge's "Ocean of Theosophy" and Pottenger on "Symbolism," the preface to which stimulated my interest to a peculiar degree. Street's "Hidden Way Across the Threshold" and several other psychic and occult works prepared me to seek membership in our newly organized California Society for Psychical Research, which was patterned after and affiliated with the English and American Societies for Psychical Research.

My first definite impression at this time was of the changed viewpoint that the elapsed twenty years had brought to our more liberal minded thinkers relative to these subjects. The whole gamut of psychism seemed to have moved distinctly upward, with this class of minds, at least, from the realm of the shady and forbidden to the solid plane of scientific study and investigation. This, I have no doubt, was due in a large measure to the excellent foundation laid by the English Society and followed up by a few devoted scholars in our own American Society.

Yet, even at this comparatively late date, we frequently encountered amazing instances of stubborn blindness in high places.

Leland Stanford university, when offered the endowment by Thomas Welton Stanford of Australia, for the establishment of a Department for Psychic Research, accepted the same with much reluctance and then only because of a lively anticipation of still greater sums from the estate of Mr. Stanford at his death.

While the organization of the California Society was proceeding and replies were being received from the twenty-one prominent men who had been invited to accept places on our council, a letter came from the head of the Department of Psychology of one of the greatest of California's universities stating that he "could think of no subject less worthy of investigation." He accepted a place on the council but never attended a meeting.

This attitude prevailed in America, with all but a handful of our scholars and scientists, long after Europe had settled down to a conviction that the cloak of respectability could be thrown around these subjects by the eminence of the investigators and the methods of precision they employed, as much as in any other field.

One of San Francisco's leading evening newspapers, while accepting paid notices of our meetings and lectures, never once gave a line to any of our proceedings or activities and even mutilated our paid notices so frequently that we were compelled to conclude that it proceeded from a studied hostility. The other evening daily, while more friendly, stated, at the time of our incorporation, that we "were organized to fight and expose fake mediums."

My letter, stating that we left such activities to the District Attorney and proposed to limit ourselves to careful experimenting and the discrimination of accurate information, was courteously published but it was a long time before any of our papers took a serious view of our work.

Even with such eminent scholars as Dr. David Starr Jordan, Dr. George Wharton James, and others, stating publicly that these realms could be studied with great profit to society, the prevailing Pacific Coast view-point was that these great men, sane in everything else, had "gone a bit daffy on Spiritualism."

Right here is a peculiar and widespread notion—that any interest in the psychic and occult necessarily makes a person a Spiritualist. A million times, when denying that I was a Spiritualist, I have been met with the amazed protest: "Why, how can you be interested in such things and *not* be a Spiritualist?"

My reply has invariably been: "If it be true that communication between the dead and the living is possible and does occur, then it is just another fact in science. If the fundamental postulates of Christian Science be true, then they are only more scientific truths and there is no more justification, in either case, of the founding of a religious institution upon those facts than there is in the cases of radio or vaccination. It seems to me that just this difference in view-point removes the whole domain of psychism and occultism from an absolutely static status, where blind faith and emotion are the ruling factors, to the eminently higher and dynamic ground of careful, painstaking study, under the guidance of cool reason and judgment where no faith enters in save a supreme faith in the triumph of Truth.

This whole vast and significant department of human knowledge and affairs has agonized and still is suffering under too much of "the blind leading the blind," meddlers, muddling with the mighty!

But swift changes are going on under our very eyes. In the eight years of my activity as first vice-president and chairman of the Council of our society I saw the character of attendance upon our meetings change from a motley assortment of half-baked mediums, cracked curiosity chasers and sensation seekers to respectable gatherings of serious minded inquirers. The first lot were gulpers, the last, gleaners, in the psychic pastures.

Preachers who formerly considered psychic topics taboo, now are responding to the demands of their audiences for "bread instead of a stone." Writers who are not making more and more liberal use of the inexhaustible stores of material in this field, are becoming rare.

The medical fraternity are going deeper and deeper into these things of the mind and the soul, and the finer manifestations of matter, and everywhere the interest is spreading.

The inertia of ignorance and indifference is not yet overcome nor, indeed, will be for a long time, but workers in this field are today like men who have been for a long time battering at a mighty wall and are now seeking, here and there, stones tumbling from the top and great cracks opening up from top to bottom all along the line.

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Secrets *of the* Ages

Control Your Thoughts and You Control Circumstance

By Uriel Buchanan

THOUGHT is the only creator. Control your thoughts and you control circumstance. The secret of happiness is faith. Believe that you have it—visualize it as an actual fact—and you will forge ahead and realize anything you can rightly wish for. It is your own belief within yourself that counts. There is a consciousness of dominant power within you that will enable you to accomplish everything that is right. Everything that is involved in supply is the result of thought. Expand your mind and have faith in unlimited supply. The resources of Universal Mind are limitless. There are millions of channels through which it can help you. Place your mind in a state of receptivity, constantly expecting the true and good. Concentrate your thoughts on the things you desire. Ideas in abundance will come to open the ways of winning the goal you are striving to reach.

For the mind to function at its highest capacity, it must be charged with optimism. Your real environment is within you. All the factors of success are within your subconscious mind. The richness of life is within you. Health and success are the results of optimistic thoughts and faith in your ability to realize the things you desire. Decide on the one thing you want most from life. Visualize it, feel it, believe in it, concentrate on it, impress it upon your subconscious mind, and begin to build. Believe that you possess it. When you actually believe that you have the thing you want, *you will have it.*

The Universal Mind is continually seeking an outlet. It is like a vast reservoir of water, perennially replenished by mountain springs. Open a channel to it and the water will flow in ever increasing volume. Open your consciousness to the current of Universal Mind; it will express itself through you and its gifts will flow in ever increasing abundance. You are a part of the Universal Mind. You have access to it. If you have faith in your powers, initiative and courage to start, you can call upon it for all you need. Whatever of good you may desire, whatever attainment, you have only to work for it whole heartedly, with perfect faith and singleness of purpose—and success will crown your efforts.

Within you and around you is the same creative energy from which was formed the universe. What do you wish to form from it? What do you want most from life? Hold it in your thought; visualize it. Have a sincere desire and concentrate your thought on it with singleness of purpose. See yourself doing it. Believe that you have this thing that you want, not that you are going to have it in the vague, indefinite future—but that you *have* it now. And then give thanks, express your gratitude for the power that enabled you to create it.

Will is the moving principle of all life. It is the power which enables you to project your thought—intensified by the highest desire of the heart—across seas and over mountains, to some beloved friend. This will power is a fluid which comes to us from the ever-flowing and ever-renewing fountain of life. With the cultivation of will comes the concentration which makes knowledge our own to retain and use at need. As the will is swayed by desire or choice, man becomes a creature of light or darkness. When the will governs for good, and every faculty is employed in the attainment of some worthy purpose, the passions are kept in abeyance and the senses become faithful servants instead of unreasonable masters.

It is essential that you should gain perfect self-control; that calmness and evenness of temper should distinguish your demeanor even under the most trying circumstances. The magnetic forces should be renewed and brought under control, to be made of effectual use in any vocation you may choose. If you are nervous and irritable, compel yourself to a reform which shall be absolute. Do not allow yourself to speak rapidly or act hastily. Move quietly and easily. In speaking cultivate a musical tone, and do not raise the voice under excitement.

With the power to center and direct the will you will become master of your moods, and your emotions will be entirely under control. You will then become earnestful and purposeful in all you do. The amount of magnetism which will be developed through your new habits of living will add to your forcefulness, and the superabundance of life with which your being will be charged will overflow and permeate the atmosphere about you, until friends, acquaintances and all who come in contact with you will recognize the power you have gained. With the consciousness that you are coming nearer each day to living the ideal life will awaken the desire to draw others within the charmed circle where all is peace and contentment. The love and gratitude which will fill your soul will find expression in every word and act. It will serve as a magnet to draw others within the bounds of your influence. The honest, earnest desire of your being to rise to the highest goal will diffuse about you a glow of deep and abiding sincerity which others will recognize and emulate. From an unhappy, dissatisfied, weary toiler in the depths, you will become an eager and active worker in the glorious light of love, hope and happiness.

He who enters upon the path of spiritual power must obliterate from his being all selfishness. He must live neither in the present nor in the fu-

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FATE

By Henry Kirkham

Lord Buddha sat beneath the banyan tree
Upon his face complete, supreme repose;
As one who notes the passing centuries flee,
Does question not at all, but seeing, knows.

He marked the mighty nations rise and fall,
The mocking fancies of vain mortal hope.
The endless surge of fate, the clinging pall
Wherein the human puppets blindly grope.

And what of love, of fame's illusive strife?
And what of hate or sorrow's numbing breath?
Indeed, but pomp—an empty phase of life—
To end, at last, before the sword of death.

And thus to Kings, arrayed in raiments fine,
Or peasants, scourged, whose torments never cease,
He spoke but one eduring mystic line—
"Seek not the end—'tis writ, Thou Shalt Find Peace."

The Way Towards Brotherhood

Abolish Ignorance and Intolerance

By VINCENT BURNS

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IF we take from the shelf the old Latin dictionary, turn to the R's, and peer down the page until we come to the word "religo", from which our modern word "religious" is derived, we discover this definition: "to bind back, to bind fast". This suggests to use the original genius and purpose of religion, that of binding peoples together in a common quest, a common experience. But as we trace the evolution of religion through the years we find that, far from being a uniting force, it has too often been a very potent factor in the most violent divisions. Too often religion has been the knife that has tragically cut the bonds of blood even within families, and the fact that it has divided Protestant Christianity into hundreds of competing, warring sects is commonplace knowledge. The love of art, the delight in literature, the passion for scientific knowledge have ever been a means to unite members of the human family in friendly fellowship. Why must religion, the very genius of which is to "bind together", why must it continue to be a source of separation instead of a mighty means of popular unity?

If we take Christianity as a type, and it is fair to do so for in this respect Christianity has been unfortunately a frequent divisive force among the peoples of the world, we find running through the writing and propaganda of Christians the dangerous thinking which produces division. For example, here is a book which flaunts the Christain purpose in unfortunate terms: "Making the World Christian"; what, pray tell, would be the feelings of most Christians if they should run across a book labeled: "Making the World Mohammedan"? Such a crusade would be viewed as an abominable thing! Is it not possible that other races would feel the same way about a piece of propaganda which boldly announced that the Christians were purposing to take the world for Christ? "The business of making Christ over all is youth's greatest adventure," cries another apostle of this divisive spirit at a convention of Christian Endeavors! And it smacks very much of a certain spirit during the war and after the war, symbolized in such slogans as "Deutschland ueber alles!" and "America First!" Another preacher mocks Buddhists because they adapt certain Christian hymns to their services. And a famous Christian missionary, Dr. Zwemer, in his book, "Islam in Africa," puts another stick of dynamite under the delicate fabric of world unity when he proclaims: "It (Mohammedanism) produces a religious pride and arrogance that is characteristic of this faith everywhere, and which makes any Mohammedan convert many times harder to reach with the Christian message than before Islam found him!" Is it not a little unwise, and to say the least unfair, to accuse Mohammedans of being proud and arrogant, when there never has been a religion in history more self-satisfied, more proud or arrogant than Christianity? Obviously and clearly, we must all stop talking like that if together the races and religions of earth are ever to build a better world order that is rooted and grounded in tolerant love. The source of such dangerous talking and thinking lies in the *training* which children and young people receive from their elders through books, sermons and the general intercourse of a social group. They are given a mind-set, hostile to peoples of other races and religions, and self-satisfied as to their own.

A new education for tolerance is needed. It will carry to the hearts of youth something of the spirit of a Charles F. Dole: "In other words, the law of love means that it is given to man to live more and more consciously the life of the universe—the cosmic life, the friendly life of the ruling Good Will. I believe that it is time to give up insisting so much on the Christian life, as if there had never been but one good teacher of this thought or secret." It will implant deep in the hearts of all growing minds the seed of a quiet and honest humility, such as is beautifully (from a strange source?) found in the words of Sir Arthur Keith, the great British scientist, "I want you to see that really even we Rationalists are not altogether rational and that there is room in this world not only for crusades, but for great toleration. We really must not look upon ourselves as absolutely perfect beings and think that everybody outside our circles is in error. We must try with a larger degree of sympathy to understand their point of view if this world is going to be at all a livable place".

More and more the people of earth will become pleasantly accustomed to diversity of opinion as they are now accustomed to diversity of dress. We will not feel it our duty to throw bricks through our neighbor's windows just because he builds a different type of house. Just as we enjoy the beauty of different landscapes, the varied menu, the picturesqueness of costume and dwellings and custom in other countries from our own, so will we come to appreciate and enjoy their different religious opinions and ideas. We will look upon the day when we termed them heathen and sent missionaries to crush the natural beauties of their souls into our own narrow moulds as a time of semi-barbarism. And even among ourselves the positive will not avoid the atheist as a black-hearted sinner, the Salvationist will not hurl bolts of anathema at the Unitarian for his heresy, the Roman Catholic will not curse those who are *ex ecclesia* with the stigma of infidelity, nor will the materialist dismiss the one who finds evidence of mind and love in the universe as the victim of a paleolithic superstition superinduced by an Orestes complex! More and more must men perceive that the first mile towards brotherhood is a spirit of unselfish tolerance that goes on no crusade for uniformity but is willing to strive for unity of spirit amid the widest diversity in belief. The pain of a new idea is real agony at first. And it is a new idea to hosts of Christians that they must stop "crusading" and "evangelizing the world" and begin to recognize the underlying equality of other religions and other peoples.

But there is also a second mile towards brotherhood. "In the minds of many," says John Haynes Holmes, "religion and Christianity are identical, but that is not true. There are true and beautiful religions in portions of the world where the name of Jesus is never mentioned". Every religion has a prophet, a great leader, and it is difficult for the disciple to surrender the conviction that his prophet is su-

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Astrology and Radiations

A Scientific Explanation for Astrology

By

Louis T. Fleming Jr.

TO a great many, the mere mention of the term "astrology" suggests weird magic tricks and fortune-telling schemes. Few are aware of the fact that astrology is the oldest art known to mankind.

Unfortunately, the bulk of the knowledge of astrology is traditional, having been handed down thru the ages; and when such is the case, as with any art, much of the real knowledge is lost, distorted and misinterpreted by unskilled persons pretending to have a real knowledge of the art.

It is rather singular that thousands of years ago the art of astrology was considered a most important science. So carefully and correctly was this art perfected, that it leads one to believe that a great deal more knowledge of the universe was known thousands of years ago than is actually known today. Somewhere, somehow, much scientific data was lost thru the ages. We can only hope to rediscover this data as we have rediscovered almost everything we now know.

Astrology has been taken lightly by a great many, merely because of the fact that the astrologer could offer no supporting data to his statements. An astrologer would state that a certain event would occur because he "read the stars." If one planet of the solar system was in a certain position, with respect to other planets of the system, that meant that the event would occur.

The only reason the astrologer could offer was that each planet asserted a certain influence upon life on this planet. If one desired more information he would become lost in a maze of queer terms such as *houses, Scorpio, Leo,* and so forth.

This was not the fault of the astrologer—he merely repeated what he had learned through the regular channels. From books, from tradition — handed down through the ages—although the correct method of "reading the stars" and "casting a horoscope" was given, the most important bit of data was lacking. In other words, a ***good reason why the planets asserted a certain influence*** together with *the nature of such influence* was lacking. The astrologer could show the *effect* but was unable to *prove* the underlying *cause.*

It is with this intention that this article is written. To attempt to prove beyond a reasonable doubt that the *cause* really exists. The writer hopes to accomplish this by pointing out various known facts both old and newly discovered.

Starting with the SUN, we find that it gives light. This in itself may be termed "influence", but we shall go further and say HEAT, or at least, LIGHT that is FELT as heat. Thus, light is a form of energy which we term "RADIATION", and to quote the statement of the late Dr. Charles P. Steinmetz, "Radiation is a form of energy, and as such, can be produced from other forms of energy."

Our next bit of data regarding the sun is that it affects radio reception—that is, a great amount of interference is caused by the sun. Such interference is extremely acute when a group of sun spots face the earth, so we find that the sun really "asserts" an "influence" in the form of ELECTRICAL ENERGY or "RADIATIONS".

Our next step is to review the known radiations in an effort to determine the possible connection. We find that the chart of known radiations contains two gaps—there are a number missing. These have yet to be accounted for.

To name the known radiations in their respective order of frequencies, they are:

Alternating currents
High frequency currents
Wireless telegraph
Hertzian waves (radio)

Limit of electric waves and 1st GAP:

Ultra-red rays
Visible light rays
Ultra-violet rays

2nd GAP:

X-rays

Sound waves have been omitted in this work. Thus we find that the gaps in the list of known radiations are between electric and light waves and light and x-rays. The missing radiations therefore must be of such characteristics and frequencies that the logical thing to assume is that such radiations must exist and do exist and find their origin in the cosmos, or Universe.

Different colors of light have different wave-lengths and naming them in order of greatest to smallest, they are: red, orange, yellow, green, blue, indigo, and violet. Lights producing radiations of still lower frequencies, those which are not visible to the human eye are ultra-red rays and infra-red rays. Ultra-violet rays are noticed in a mercury arc lamp. The light is a bluish green, containing only the highest frequencies of visible radiation. X-rays come next, being invisible and of a very high frequency.

For the sake of clearness, it might be said that various colors of light are radiations of different frequencies. The difference of the frequency causes the eye to "see" a different color; just as there are sounds that the ear cannot hear, there are radiations that the eye cannot see. As with the radio; we know that the radiations are in the air, around us, but we cannot see, hear nor feel them. But, if we transform these radiations into sound waves by means of suitable apparata, we hear what we cannot see nor feel.

So we find that, with the radio, the radiations are invisible and inaudible, yet travel through almost any material—and in order to make known their existence, we must "tune in" our radio. If our radio is not "in tune", the dials set to correspond to the particular frequency of the radiations, we do not receive them. Likewise we may say that a person born at a certain time, under certain "influences" would be subject to such influences which we dare term "radiations".

If, at any given time, due to the movements of the planets, there is a lack of radiations, the person may become despondent—or even worse. On the other hand, a generous amount of proper radiations would produce a genius.

In order to produce such effects, each planet would have to emit radiations of

a different frequency, or a different combination of frequencies.

Taking our own planet, we find that it is of a different size, and no doubt of a different age than the other planets of our solar system. It seems natural, then, that the difference in size and age would suggest a different "make-up". In other words, as the earth is continually undergoing a change—disintegration—an equalizing effect of all component elements and such elements are, as found, radioactive, it is safe to assume that the earth emits radiations of a different frequency than those which may be produced by other planets. The position and movement of the earth, relative to the positions and movements of other planets of the solar system may also have a certain effect.

Scientific data supports the statement that all planets are composed of the identical elements as found on this planet and the author would go further and say that all planets are composed of the identical elements as found on this planet, in proportion to their size, position and movement, plus their age, and the universe is composed of various forms of energy and elements produced by such energy. This energy is and can be termed, radiation, and all such radiations are of different frequencies.

On the other hand, it may be said that the positions of the various planets with respect to that of the sun may produce a "damping" effect upon certain frequencies, absorbing same and thus restricting the flow of certain frequencies to the earth at certain times.

With the sun, we know that it produces such effects. We receive energy from it; it has a pronounced effect on radio waves, it produces a chemical reaction, destroys germs, etc. Plants depend upon radiation from the sun, which produces a chemical action which in turn produces the structure of the plant. It is, therefore, a most important action, as on it depends the life of the vegetation and thereby also the existence of animal life and thus, our own.

In laboratories and even hospitals, the value of artificial sunlight is fast being realized. Such feats as killing microbes with ultra-violet rays at the temperature of liquid air* demonstrates the power of these invisible and inaudible radiations only one of the many that reach us from the sun.

Another fact of interest is that of employing a high frequency generator to grow plants. In place of sunlight, the high frequency generator supplies the life-giving energy that promotes vegetation. A detailed account of various experiments and results obtained are given in a book entitled "High Frequency Apparatus" by T. Stanley Curtis. Together with constructional details of all types of high frequency apparatus, there is a chart showing results of tests on five separate plots, each being subjected to a different type of radiation.

In a paper presented by Dr. G. W. Pickard, at the convention of the Institute of Radio Engineers, at New York, January 10, 1927, data is given regarding his systematic long-period (twenty years) observations of radio reception and the correlation with solar activity and terrestrial magnetism. To quote Dr. Pickard: ". . . There is some basis for the assumption that reception is principally affected by corpuscular radiation from the sun, perhaps in the form of Alpha particles . . . I find that in general, reception is most affected when a spot or group of spots (sun spots) is near the center of the solar disk, that is, when they most nearly face the earth, altho there are exceptions. Thus, on November 28-29, 1926, a group of three fair sized spots faced the earth and coincidently there was a marked depression in reception . . . the relation of earth and sun is a dominant one to mankind and the study of radio transmission phenomena may well throw new light upon this little understood subject." Dr. Pickard's results, obtained by such a long period of investigation, cannot be taken lightly.

If such is the case—that radiation reaches this planet and affects radio receivers, a man-made device—it is not at all far-fetched to say that like radiations, not only from the sun, but from the planets, also affect not only electrical devices, but human beings, or to be more exact, our own bodies, which are to be sure, a most delicate mechanism.

The human body is too complicated to discuss here. The many parts that would figure in this work, such as the brain, nerves, body fluids, cell sap, blood lymph, etc., etc., each composed of millions of molecules, atoms and electrons, each constituting a part of this wonderful machine, each performing a special function, make use of the various forms of energy and convert them into other forms of energy.

It could be regarded as a chemical composition; taking meat and vegetables into the stomach and by means of various fluids, removing the various elements needed to build up the other parts and to supply energy. Drawing air into the lungs and then separating it, burning part of it up to secure energy and to make blood; then throwing off the type of gas that is not needed. However, one could use any amount of space telling how the human body makes use of both the natural chemicals and radiations—but in fear of drifting from the subject involved, a halt must be called.

The moon offers another chance to check up and to determine if there is any tangible fact to back up the age-old assumption that insane people (sometimes called lunatics, this term being derived from the Old World name "Luna"—meaning the moon) are affected by it.

Most people are familiar with the many weird myths connected with the moon. Such theories that crops should be planted at various phases of the moon, new ventures should be started in a like manner, etc., to some may seem foolish. Yet many things that once appeared visionary, are, today, established facts and in most cases, those who were not in favor of such things revert to ardent boosters. In fact, in a number of cases, the fault finder most always turns out to be the discoverer of proof that shakes down his own misgivings.

Unfortunately, there is little data available regarding the moon. That it has a direct effect upon gravitation is a well known fact. This is evident with its influence upon tides. While the writer has no positive proof, it is stated, however, by other writers, that insane people become so affected at the change or beginning of a new moon, that not only their pulses are quickened but they become more ferocious and ungovernable than at any other period.*

Taking this for granted, it would seem, therefore, that a certain form of radiation reaches us from the moon. That it should affect our mind is not at all strange. The particular frequency may be just the type to aggravate a brain lacking in proper atoms, thus amplifying the process of disintegration; causing, in some cases, a complete disruption.

That the moon affects radio reception also is an accepted fact,† furthermore, such frequencies of radiation as ultra-red rays have been observed in the moon's rays.‡

So, we have unearthed a little data that seems to agree with the statements of the astrologers of old. Just as the modern art of astronomy developed, or rather had its beginning with astrology, drifting apart, as one might say, the wonderful art of chemistry had its beginning in the ancient art of alchemy.

The astrologic art, attempted to show the connection between the earth and other planets of the solar system; the unerring laws of nature, the combined effect upon all living things on this planet —and, last but not least, the forecasting of the end of the world, not in the sense to create publicity (as done in these modern times) but merely as a scientific achievement. Each day planets (other worlds) blow up, burn up; each day new bodies are discovered in the universe. This is not an accident; it is the never-

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**Biological Action of Light—Prof. Leonard Hill, Smithsonian Inst. Report, 1925, page 330.*

**Zodiac and Its Mysteries, by A. F. Seward.*

†*News items in various papers; Pittsburgh Gazette Times, Jan. 31, 1926, etc.*

‡*Lecture of Radiation by Charles P. Steinmetz.*

(Continued on page 36)

MEN *and* GODS

By WALTER SCOTT HASKELL

(Continued from June)

THY hand feels warm to the lids—and magnetic. Oh! what a shooting pain pain through the eye balls. Yes, touch them again. It soothes, though it giveth pain. Caddus! Thy hand is magic! I almost see. Oh touch them again. Keep thy magic hand on me. For the love of heaven! Make me see! Heaven, did I say? Heaven. What prompted me to utter that word? Heaven, there is no such place. There is a hell. Oh, yes, there is a hell—God! I do see!"

As the magician uttered the last exclamation, he sprang from the couch and sat upright, staring at Caddus, half mad with a wild delight at the unexpected. "Brave youth! Knowest thou what thou hast done? Thou hast made me see, when the Gods from the Brotherhood failed. Caddus, come here. Let me touch thy magic hand. Why, it's but flesh and blood like other hands. How didst thou do it? Truly, there is something in thy art beyond me. Boy, I am thy slave. Command me."

"Be quiet, and think," said Caddus simply. "I have only done what is natural to the powers of good. No, it is not I. It is the God in me."

"God, sayest thou? God! Strange, I love to repeat that word, so hateful before. Caddus, do not leave me."

"I will stay with thee, brother. Fear not."

"Tell me about that being thou callest God. How sweet the sound!"

"'Tis the impersonal spirit that dwelleth in every personality."

"What? In me? In Sisyphus, the wielder of black art?"

"Thou shouldest know that all life is pure. It is the use that thou puttest life to that maketh it seem good or bad. Thou hast the pure substance, as other men. If thy will be to use as best thou knowest, thy reward would be of the best."

"But I have sinned, darkly, oh, so darkly."

It mattereth not how long or deeply thou hast slept the sleep of the unknowing. If thou hast at last awakened, thou art as a new baby born in understanding. Better to see thy folly, than to live in it unknowingly. A little pain, and thou wilt rise from thy lowly position."

"But this God? Thou sayest he is the impersonal. How canst there be intelligence where there is no personality?"

"He is the essence of all knowledge. In him is all truth, in him the law of unfoldment, of self-consciousness, of creative thought. That which is created by the law in him, is personal. The impersonal speaketh in its creation, the impersonal. Though personal, it is the impersonal that speaketh. It is the impersonal in thee that speaketh to me. It is the impersonal in me that speaketh to thee. When we have learned to know, as is possible to know, we shall be at one of the impersonal, and that divine knowledge expanded to self-knowledge. Then the impersonal becometh the personal. And though there be millions of personals, the unit of their knowledge is not divided. So there is God the impersonal, and God the personal."

Chrysalis

By PAULINE WATSON

Up from spawn of mud
There comes lily bud;
The cocoon's heart is flown,
Beauty knows its own.
Out of the web of lies,
Truth opens her eyes.

Caddus thus spoke his convictions without forethought. His suffering had killed the human in him, and the divine came to the front. He felt the motive of good working through him. He felt himself an instrument of divine light. All thought of self was gone, and in its stead was the thought of doing good for the sake of good.

"I must know more of thy learning, Caddus. I had a philosophy. I knew the power of the law, and took advantage of it for personal gain. I knew the depths of thought, of the astral world. And I was charmed with the power. I loved my art for self-emoluments. I recognized but one power, the power of irresponsible law. I saw no use nor necessity to be helpful to others. I would as soon harm as help. With all this put in practice, there were times when something back of my magic, something outside of self, seemed to whisper a warning. I grew to dread vaguely, some unseen power, I who was a wielder of unseen power, dreaded something beyond it. Though real, it was indefinable. Now that I have sight by the powers of that law beyond my black magic, I crave to know more of that law. Caddus, wilt thou be my instructor?"

"I wilt gladly do what I can to dispense the philosophy."

After remaining a day and a night with Sisyphus, Caddus came back to the city. He felt that he had work to do to find Sylvanus and tell him that he need not go away; that Lady Iris was his by right of her choice. As he went along up the street he met the Lady Omphale. She extended both her hands. There was trouble in her face, and he asked the import of it.

"Oh, our dear Iris is dangerously ill. She hath a fever, and is delirious most of the time. She raveth for one called Sylvanus, him of the Chapel. Knowest thou of his whereabouts? I am going now to the Chapel to find him if possible."

CHAPTER XIX.

Messengers had been sent in every direction with hope of finding a trace of Sylvanus. All was in vain. Iris lay dying. At ordinary times his keen spiritual perception would have told him of her condition and her desire for his presence. But his conscientious scruples in regard to usurping the place held by Caddus, together with his ignorance of her feelings toward him, had thrown his mind into a state of positive denial of all that pertained to his heart's strong emotions. He felt that it was wrong to allow his love to go out to Lady Iris, under the circumstances, and did his utmost to drown those thoughts by other associations in distant lands.

When medical aid was unavailing, and Iris sinking fast, Caddus, who had been at her bedside, became convinced that to bring Sylvanus was the only hope to save her. Caddus conferred with the Brothers at the Chapel, as to the advisability of attempting to reach the absent Brother by occult means. It was attempted in a half-hearted way, but resulted in nothing. Though the Brothers were powerful in transmitting

(Continued on page 38)

The Avenging Spirit

By

AVELYN TRAVERS

IT was a penetratingly cold night when the Florida-bound express pulled out of Boston with me among its passengers, and I felt glad enough to get away from the rigorous New England climate. Had I had the slightest inkling of what was to occur on that journey, however, I would have much preferred the intense cold to the uncanny experience which lay before me.

Being a poor sleeper when on the road, I whiled away a number of hours in the smoking compartment before finally turning to my berth, where I tossed restlessly for some time before drifting off into the light doze that usually precedes sleep.

Suddenly I became aware ot something fumbling around my berth; and, even as I stirred, a nauseating whiff of chloroform greeted me as a cloth was pressed firmly over my nose and mouth.

Vainly I tried to escape the thing that held the stifling anaesthetic to my face, but my wrists were seized and brutally pinioned to my chest, while my resistance only caused me to breathe more deeply of the stuff that was overpowering me. How swiftly the thought flew through my tormented brain. In a vague way I connected the visit of the nocturnal prowler with the well-filled wallet under my pillow. It was a thief, of course, who had taken this demoniacal way of making sure that the victim made no outcry as his possessions were being ransacked; and I groaned within myself as I realized what my awakening would be.

I thought of the little bell between the windows that would summon the porter, but I could not even make the effort to reach it. Numbness gripped my body. I seemed to float off into space and to return again—only—each time that I drifted off I seemed to get farther and farther away. With a terrible flash of horror, I realized that I was surely succumbing to the effect of the stuff, and that it was only a matter of a few seconds before I must lose consciousness entirely.

The hideous knowledge roused all the fighting stubbornness of my nature, and I knew, even as I lingered on the brink of that undesirable lethargy, that I must summon all my power of will to combat my invisible assailant; that I must use every atom of resistance within me to keep from sliding into oblivion. For one brief instant, a moment that was akin to a great eternity, some part of me seemed to clash with an undefinable and unnameable something—as if my spirit grappled with the spirit of another.

Suddenly, with an anguished gasp, I found myself alone. The maddening thing had set me free.

For some time I lay there in a daze too spent and weak to make an effort to rise; but, after an uncalculated period of time, I managed to sit up and to turn on the light at the head of the berth, and to make a search of the place.

Everything was exactly as I had left it on retiring for the night; and as my head cleared I puzzled over it for a long time wondering if, after all, I hadn't been the victim of a particularly realistic dream or nightmare. It seemed incredulous that a robber would leave of his own accord when I was practically unconscious—and I had heard no disturbance that could have been the means of scaring him off.

Sleep was out of the question. Propping myself up on the pillows, I tried to lose myself in the pages of a magazine which I had taken from my bag.

In the clear light of morning, the affair seemed less appalling and so entirely ridiculous that I was inclined to lay the blame to an upset digestion and so positive was I of this diagnosis of the case that when night again descended and I lay in the darkened berth, I was able to smile over the "crazy dream" of the previous night, and fell asleep thinking of the coming day when my journey would end and I should be able to substitute the comforts of a good hotel for the inconveniences of a Pullman car.

To my intense horror I was again aroused, as on the previous night, to the unpleasant realization that the thing was fumbling over me. Instinctively I drew a deep draught of air, but before I could make an outcry for help or brace myself against the unseen presence, the chloroform was pressed over my face.

Trying not to inhale the stuff, I cautiously shifted my knee until it reached and pressed the bell while I fervently hoped that the porter would answer my summons without delay; then, with a sudden twist, I managed to lunge away from the hand of my diabolical oppressor.

Tense and rigid, I crouched in the corner of that accursed berth waiting with feverishly taut nerves for a further attack from the creature, when my straining eyes became aware of a hand dimly outlined in a wandering beam of light that came from I know not where. It was a short, thick hand, and on one of its fingers gleamed the most peculiar ring that I had ever seen. The head of Satan shone from its gold; two glowing emeralds filled the eye sockets; the mouth held a cynical leer; and two flashing diamonds tipped the two horns giving them an uncanny appearance of sharpness.

The hand reached for me with unerring sureness.

With a frantic cry I threw out my hands to grasp the thing—and clutched only empty air. Horrified, I flung myself toward the curtained entrance in a mad desire to escape the infernal place, when something stumbled with a groaning sound, just outside of the curtain.

Pushing it aside, I beheld the porter standing in the aisle, with a stupefied expression on his face, gingerly feeling his anatomy with an exploring hand.

"Did you ring, sah?" he eyed me suspiciously.

Recovering myself, I told him that I had been disturbed by an intruder who had disappeared just as he arrived.

"I sho' ain't seed nobody, sah," he stated.

Baffled and irritated, I suddenly remembered the chloroform and blurted out, abruptly:

"But he tried to dope me; can't you smell the stuff?"

The porter looked startled, but he sniffed the air obligingly; then he looked at me in a scared manner as if he were thoroughly convinced that I had taken leave of my senses.

"Ah doesn't smell nothing, sah." He backed away from me.

Feeling that I had made a complete fool of myself, I dismissed him with a liberal tip.

The idea of remaining any longer in that place was intolerable; and, after hastily donning my clothing, and cautiously assuring myself that the upper berth was unoccupied, I made my way to the smoking car where I spent the remainder of the night.

* * *

THE affair haunted me. Strangely enough, I could not rid myself of the notion that there was something more to it than a mere dream; but no amount of pondering on my part threw any light on the subject; and, not wishing to expose myself to ridicule, I refrained from mentioning it to anybody. It had taken such a powerful hold on me, in fact, that I found my gaze repeatedly straying to the rings on the fingers of those with whom I came in contact; I even went so far as to enter a jeweler's establishment where I pored over a collection of odd rings; but nowhere did I see a ring that held even the remotest resemblance to the one that I had observed on that night of terrors.

Time passed. The affair still lingered in my mind, but it was growing less realistic as the weeks went by. Then, one warm night when a group of us were whiling away an evening with a game of cards at the Country Club, a porter entered to summon one of our members to a telephone and, as he was crossing the room, a big cat entered by another door and strolled nonchalantly towards him. Immediately, my attention turned to the negro who seemed terrified at the sight of the feline.

One of the men at our table noticed the porter's terror, too, and he called the attention of the rest to him.

"Ha, ha! He sure is scared," he laughed.

"Superstitious—like all his race," another of the group remarked a trifle impatiently.

However, Stanley Alcott, a friend of mine, expressed no jocularity at sight of the negro who was trying to edge away from the animal, keeping his eyes fixed on it with a horrible sort of fascination. Instead, my friend watched him with an expression of deep pity in his dark, speculative eyes.

"Poor devil," he said in his quiet voice. "He's had enough to put any man's nerves on edge."

"Why, what happened to him?" I asked curiously.

"Well—he happened to be porter in the car where Vance, the big jewel merchant was found murdered," he stated slowly.

"Vance?" I queried. "I don't remember hearing or reading anything about him."

"I guess the affair occurred about the time that you were laid up in the hospital; anyway, the railway people kept the thing hushed up as much as they possibly could," Alcott replied.

"What about it?" Edwin Powers asked curiously.

"Well——" Alcott seemed hesitant about repeating the tale, but at the insistence of others in the group, he told the story: "The man, Vance, had a necklace of fabulous value that he was taking down to Mrs. Merriam, the widow of the steel men, who wanted it for some big affair which she was about to give. Nobody was supposed to know anything about the merchant's errand, but there must have been a leak somewhere, for the assassin who robbed him certainly knew what he carried. Vance didn't have the ghost of a show. The fiend administered a stiff dose of chloroform—evidently as he slept—and the anaesthetic proved to be too much for Vance. He had a bad heart, and it killed him. . . . I say, old man, anything wrong?" Alcott suddenly fixed his dark eyes on me in surprise.

To the others grouped around the card table, Stanley Alcott's tale had only been another of the myriad crimes that go to swell the annals of criminal

Do the Dead Come Back to Bear Witness?

history; but—to me—after my experience in the sleeping car—it came as a most disagreeable shock.

I managed to assure him that I was all right, and he continued with his story.

"The porter thought he smelled something queer near Vance's section as he was replacing the passengers' freshly polished shoes in the car, and, upon investigating, he found the occupant of the berth dead—with his night apparel nearly stripped from his body where the intruder had made a hasty search for the gems which had been secreted on the victim's person.

"It must have been an awful shock for a superstitious darky to find anything like that in the dead of night, in that dimly lighted car with those swaying green curtains all around him, and the ghastly knowledge that the murderer was, in all probability, lurking behind any one of them—might even be watching him at the very moment he made the gruesome find. The experience was enough to shatter anybody's nerves."

"But the cat? I fail to see why he should act that way over the advent of a harmless tabby in a room filled with people," Ellis Marsh remarked.

"Oh, that!" Alcott shrugged. "It seems that a cat crossed his path just a few hours before as he stopped at a station to purchase cigarettes for a passenger, and nothing will ever convince him that the presence of the animal wasn't a fatal warning of the tragedy which followed—a sort of ill luck omen."

"Huh! Queer affair," somebody remarked. "Did they get the culprit?"

"No," Alcott replied thoughtfully.

"How does the fellow happen to be working here, now?" somebody asked.

"His father has worked here for years; and when he positively refused to go on the road again, he managed to get him a place here. I guess he has a mighty good record in back of him."

A strange nausea took possession of me. I could not keep my mind on the cards, and as soon as I possibly could do so, I excused myself from the game and went out to the verandah in search of a breath of air.

How long I had stood there, smoking, I cannot say; but after a while Stanley came out and flung himself into a chair beside me.

"What's the trouble, old man?" he asked abruptly. "What hit you so hard, anyway?"

For a few moments I hesitated; then the urge to confide in somebody proved so strong that I told him all about my weird experience on my trip from Boston.

There was none of the derision which I had feared. When he spoke, his voice was grave: "Do you happen to remember the number of the berth and the car you were in at the time?"

"I don't believe that I shall ever be able to forget it," I replied, "I think that I still have the stub of the reservation ticket in my wallet." A search revealed the fact that I had not disposed of it, and Stanley took it eagerly.

"Good Lord, Man!" Stanley's voice shook as he handed back the bit of paper; "If I'm not greatly mistaken, that's the very berth in which Vance met his death."

"What?" a chill stream of icy fluid chased itself along my spine.

Stanley, his face white in the light that streamed from a window, nodded his head absently.

"That was something more than a dream," he spoke as if to himself. "It looks as if—as—if—Oh, hang it all, man. Let's see if we can't get to the bottom of it all."

"What do you make of the ring?" I asked.

"Come on in; we'll find the porter and see what he has to say." He rose

(Continued on page 29)

The Moving Finger Writes

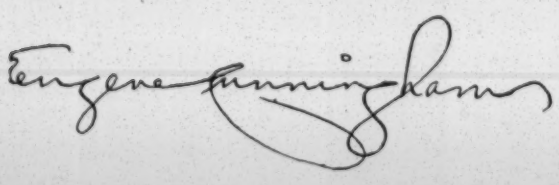
Fiction Writers

By M. N. Bunker

WHAT strange and mysterious brew of human traits gives us the fiction writer? What combination of talents or character qualities develops the ability to put words together in such a manner that they hold the reader spell-bound? What element or elements have you in common with those men and women who are achieving fame and fortune by creating popular fiction? What, after all, is writing talent, and what are the evidences of it in the handwriting of these writers who are admittedly successful?

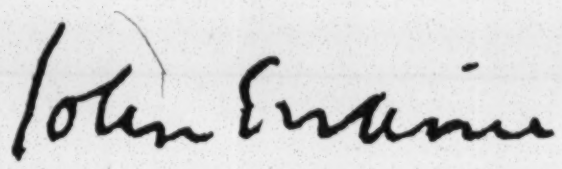
The specimens included here cover a wide range of fiction talent. There are adventure story writers, and those who re-create the land of the "bad men" and the glamor of the pioneer west; there are mystery story writers, and those who weave the magic spell of romance—all included in this group. Financially they are successful; their books are published by the best houses and sold from coast to coast as well as abroad. Their short stories are popular with the magazine readers; so popular in fact that several of them write under many names, frequently with two or three stories in a single edition of a magazine.

Here for instance is the signature of Eugene Cunningham whose action and



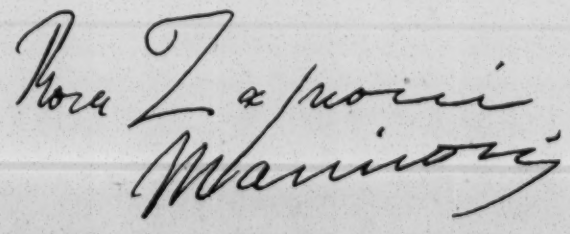
western stories are appearing in many of the publications devoted to this type of fiction. He is popular—and will continue to grow in the good graces of his readers. This secret is no longer a secret when we examine his wide-looped "h" and the broad loops in both of the "g's". Here you have imagination; while the "g's" themselves are both what we consider "literary g's". A "g" made as these are, is almost certain evidence of literary tendencies. Mr. Cunningham's "n's" and "m's" are all inclined to be sharply curved at the top, rather than broadly so, which is proof of his congeniality, keen thinking, and adaptability to circumstances and conditions. The sense of rhythm is good, there is energy, activity, vision. Mr. Cunningham shows originality, and possibly more important, the inclination to keep busy. He is not going to sit back on laurels already earned, but instead is going to be out looking for more of them to earn—and then he is going to start right out and earn them.

Those who have read "The Private Life of Helen of Troy", "Adam and Eve", "Sir Galahad", or any of the other amusing modernizations of historical characters by John Erskine, will not be surprised to know that his



handwriting indicates a tendency toward great detail both in gathering material and in presenting it. His nature is not ostentatious, rather the reverse, but at the same time he believes in himself. Indications are that he is a keen student, both of human nature and of affairs. The duality of nature is carried out to completion in our understanding when we learn that he is, in addition to being one of America's most popular writers of the present day, a member of the Department of English at Columbia university, New York City. However, judging from the number of his books we have seen around the country in the last year or two, we could hardly call him "the poor college professor", any more.

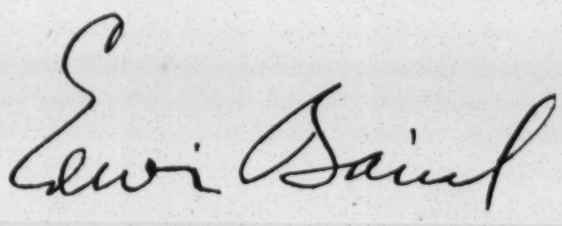
Rosa Zagnoni thinks like a lightning flash, just as keenly, just as quickly, and just as effectively. She has a vast fund of determination, and her handwriting whispers of an ability to handle words with a rapier thrust. She is strongly emotional, exceedingly energetic, and possessed of a nature that shares with others, even to the point of no longer sharing, but giving all. Examining this specimen of handwriting I cannot find it within the range of



possibility to imagine her as one who will sit down and enjoy the labors of past accomplishments. She wants to be up and doing; and not only wants to be so, but is going to be.

There is such a strain of altruism here that it cannot be denied. This, with determination, and capacity for rapid thinking, are the three most outstanding traits in this specimen—but there is nothing of the commonplace in any stroke.

When you think of detective fiction you may spell the thought thusly. E-d-w-i-n B-a-i-r-d, and make a place for yourself at the head of the class. Aside from editing a live detective story magazine, Mr. Baird has written such stories under probably a dozen different names. He is succeeding, that is certain. Further, a passing glance is all that is necessary to know that Edwin Baird is utterly self-reliant; he is perfectly willing to stand on what he does, with no one else to blame. He drives ahead, gets things done. The sharp curves and points on his small letters give their evidence of his ability



to grasp problems, and make quick decisions. If Mr. Baird gets his hero into tight corners, he can go right along with him, and think his way out in a fraction of the time it takes to tell about it. Breadth of view is clearly a Baird trait. He sets no fast rules of "this thou shalt do"; instead he recognizes that the other man might be right; that there may be two sides to every question, no matter what.

Isabel Hornibrook proved that a woman could write fiction for boys—and do it so well that the boys would demand her books. This specimen of her writing may explain something of her success. The first point that caught my eye when I picked up this specimen was the style of the small "p". Then the large loops, the tendency to vertical in all the letters. Here we have

(Continued on page 30)

The Fundamental Principles
OF THE YI-KING, TAO
The Cabbala of Egypt and the Hebrews
By VEOLITA PARKE BOYLE

(*Copyright, 1927, by Veolita Parke Boyle*)

(Continued from June)

36

Quiet, amiable, serious; careful of their possessions. Stand in their own light. Injure themselves by well-intentioned but misguided actions, which lead to the destruction of perhaps the very thing most desired. When this occurs he will, if at all possible, rush to his home for sympathy. Very peculiar about eating. Usually fine voices.

Digestion and genital organs.

Hebrew Cabbala

For maintaining the position where one is employed, and preserving the means which one possesses. Goodness, kindness, liberality, generosity.

Lowest Form: Shifty in his dealings. Distrust, doubt, suspicion. Losing positions, deceit.

Chinese Tao and Yi-King

Hiding the light from yourself. Raised up then thrown down. Given gifts then despoiled. Shows intelligence by keeping it obscured. At first ascended to the top of the sky. Might have enlightened the four quarters. End will be to go into the ground; has failed to fulfill the model of a ruler. The secret explanation. Brightness wounded or obscured; accomplished and bright; pliant and submissive. Advantageous to realize the difference of the position and obscure one's brightness. Wounded. He who is wounded abroad will return to his home.

37

Great love for money and show, with a strong desire to rule. Very contrary, especially upsetting in family life. A desire to dictate is often its undoing. All the quick traits of the 10, but not as good a leader, as it sees only its own way which is usually the wrong one. When this number occurs in either sex a partner who is entirely willing to submit to the rule of the other, should be carefully selected in marriage.

Danger to head and lungs.

Hebrew Cabbala

Dominates science and art. Inspires philosophers, sages, distinguished savants. Perverse spirit. Union, marriage, protection and success through women of high position. Also success through association with opposite sex. Good will; friendship.

Lowest form: Intermeddling and to be distrusted.

Chinese Tao and Yi-King

Authoritative ruler. Exercise of government. Should speak according to truth and make his conduct consistent. Shows his true character, display of majesty.

When the right administration of the family is at an end, misunderstanding and division will come. Let father be father, and son, son. The man and woman should occupy their correct places. Family is enriched.

38

Literary fame. Sometimes creates misunderstandings and quarrels. Religious, generous; possibly extravagant. Apt to have many difficulties. Nerves.

Hebrew Cabbala

Dominates those who are in rapport with God. Can acquire much treasure both earthly and spiritual.

Lowest form: Hypocrisy, falseness, lies, fraud, cunning; abuse of confidence.

Chinese Tao and Yi-King

Two living together whose wills do not move in the same direction. Denotes misunderstanding and division; sure to give rise to complications and difficulties. Where there is general agreement admits diversity of opinion. Leads to harmonious agreement and the passing away of all doubts. Should have everything solid and nothing flimsy. Bright intelligence. Traditionalism. Great organizer.

39

Usually good health and long life; strong paternal and filial love. Many difficulties. Should live in the southwest; southwest corner of a street; room or house should face southwest. Can become very cruel.

Guard the throat. Excellent physician.

Hebrew Cabbala

Dominates health and long life. Paternal and filial love. For the curing of maladies.

Lowest form: The greatest cruelty known. Infanticide, patricide.

Chinese Tao and Yi-King

If haughty, their fall is imminent. Dignity. Low position, or those who raise themselves from low position. Should examine himself and cultivate virtue. Struggle with great difficulties. Peril in front. Advantage in the southwest. No advantage in the northeast.

40

Careful with money though fond of investing it. Frequently connected with printing and libraries. Literary lines, and art. Also successful in business and mechanical lines. Love of travel, especially by water. Has a temper.

Circulation of the blood.

Hebrew Cabbala

Men of letters and artists. Dominates printing and libraries. Honor, confidence, consideration. Sometimes a tendency to sombre spirits and shunning society.

Lowest form: Strife, opposition, differences, disputes.

Chinese Tao and Yi-King

Escape from peril; advantage in the southwest.

The movement will win all. Successful operations Buds of plants and trees begin to burst and produce fruit. Denotes relaxation and ease. Forgives errors and deals gently with crome. Removes rebellion.

41

Religious. Energy. Versatility. Fine speakers and writers. Control of the tempers and the passions. Successful in politics and literary lines.

Trouble with liver.

Hebrew Cabbala

Energy. Occupied with political affairs. Heads of diplomats.

Lowest form: Apostates, renegades.

Chinese Tao and Yi-King

Restrains wrath; represses desires. Diminishes the ailment under which he labors. Gives to others without decreasing his own. Obtains his wish on a grand scale. Cultivation of virtue. Difficulty in the beginning, but ease in the end. Keeping what is harmful at a distance.

42

Religious. Often clergymen. Musical talent. Quiet, calm, artists, singers.

The Heart; good for marriage, but not especially good for health.

Hebrew Cabbala

Grandeur of soul. Energy. Consecrated to the services of God. Dominates religion.

Lowest form: Traitors.

Chinese Tao and Yi-King

Diminution and increase. Overflowing and emptiness. Should be employed in sacrifice. The violent or strong do not die a natural death.

41

Displacing or removing, love for military life, though danger in war or from firearms for this particular number.

Bilious troubles.

Hebrew Cabbala

Love, glory and the military state. Many projects.

Lowest form: Discord; revolution.

Chinese Tao and Yi-King

Overcomes by softness. Advantage in non-action. Bestows emoluments on those below him. Is not in the place appropriate to him. Misery in having none on whom to call. Written characters and bonds. Officers regulated and people accurately examined. Displacing or removing. Danger from war or arms. For making one's name known.

44

Success in useful enterprises. Dominates voyages, especially those made for instruction. Love for military life. Brave; may win military distinction.

Circulation of the blood and stomach.

Hebrew Cabbala

Success in useful enterprise; and distinguished for military talent and bravery; becomes celebrated within the records of glory.

Lowest form: Domineering; war; revolution. Imagining one's self distinguished.

Chinese Tao and Yi-King

Seeks fame and riches to his own detriment. Delivers his charges; promulgates his announcements throughout the four quarters. Keeps himself too much aloof from people. Exhausted at his greatest height. Self-restraint. Excessive love of name will be attended with much personal sacrifice. Excessive hoarding will be followed by great ruin. If one knows where to stop there is no danger.

(It will be seen that the dominant tendency of this number is to make its owner distinguished. As examples, we give Andrew *Carnegie, Gertrude* Atherton, *Gertrude* Vanderbilt (Mrs. Harry Payne Whitney), Thomas *Jefferson.*)

45

Dominates love of instructing; facility in learning; vegetation. Union. Often early marriage. Successful teachers, in leading multitudes or in anything connected with many people.

Genital organs and stomach.

Hebrew Cabbala

For confounding wickedness and arrogance and relieving those who are humiliated and declining. Dominates vegetation; love of instructing; learns with facility. Union; marriage.

Lowest form: Revolution, false projects.

Chinese Tao and Yi-King

Great or overflowing virtue. Puts the weapons of war in good repair to be prepared against contingencies.

Ex-President *Theodore* Roosevelt was a striking example of this as witnessed by his work for preparedness during the World War.

46

Very high ideals. Steady upward advancement. Flexibility; obedience. Successful with those in power. Psychic number, which has strong intuition often amounting to presentiments. Fortitude; discretion. Should live in the south. Sometimes make great discoveries. Must guard the lungs.

Usually acquires money but generally loses it through sacrificing it to high ideals.

Hebrew Cabbala

Power to see in dreams. Discovers secrets of nature. Fortitude; subtle ideas; new and sublime thoughts; discretion.

Lowest form: Ennui; displeasure; discontent; dissatisfaction.

Chinese Tao and Yi-King

Moderating of desire or ambition. When this prevails at its best, the swift horses draw dung carts (agriculture) when disregarded they breed war horses. The fault is to sanction ambition and desire to get. When correct, develops virtue until high and great. Succeeds in his aim but will not preserve his riches.

47

Agreeable. Most successful line is handling money for, or through, the people. Philosophical. Excellent bankers and brokers. Danger from water and multitudes of people.

Nerves.

Hebrew Cabbala

Dominates justice. Agreeable character. Passion for acquiring the secrets of light, in a material as well as a mental sense. Quick, especially in business; celerity; vigilance. Usually successful.

Lowest form: Immoral actions; scandal.

Chinese Tao and Yi-King

Should not make speeches, argue nor plead. Surveying what is far off. Without going out the door one understands all that takes place. The farther one goes out the less he knows. Accomplish their purpose without really intending to do so. Extreme difficulty ending in free course. Exercise of discrimination; diminution of resentment. Surveying what is far off. Viewing the distant.

(To Be Continued)

Is Occult Philosophy An Unnatural One?

Correlate the Physical, Mental and Spiritual

By SILAS H. SHEPHERD

THE term "occult" is perhaps one of the most misunderstood words in the English language. It is derived from the Latin *occultus,* meaning hidden or secret. The meaning most commonly given it connects it with the supernatural.

If we consider that we are only conversant with the most elementary knowledge of the processes of thought and that the abstruse concepts regarding the soul have been difficult problems for the greatest thinkers of the race, we readily conceive that most of the knowledge of facts regarding religious sentiments and the development of the soul are hidden from a large percentage of mankind.

There is, in reality, nothing supernatural. It only appears to our limited understanding as such. All the workings and development of our intellectual and spiritual attributes are just as exact and natural as any of the physical phenomena we sense with our physical senses. To those who know nothing of higher mathematics, it is a hidden mystery. Before the age of mechanical invention the aeroplane would have seemed supernatural, as would the radio or countless other manifestations of perfectly natural causes which were not understood.

From time immemorial, men with advanced knowledge of the sciences, have, for reasons of personal benefit, kept certain facts secret and used them for various purposes.

There has always existed in the human mind a desire for knowledge of the occult, particularly that which deals with the highest kind of knowledge—regarding the soul. Since the invention of printing it has become possible for us to have much of the occult of the past made quite common knowledge; but the yet unknown is so much greater than the known, and the little that is known so much more common, that the search for the hidden is greater than ever in the 20th century.

Experience teaches that there have always been men who gave freely for the benefit of humanity and among these the greatest were those who taught great spiritual truths without hope of fee or reward.

Experience also teaches that there were many other men who viewed life from more material standpoints, and were always anxious to supply any demand for a lucrative compensation.

The laborer is always worthy of his hire if he labors on constructive work which is beneficial. The writer who adds to printed page something which is helpful in the betterment of any phase of life deserves a just compensation as surely as he who toils in the field or mine or mart. The priest who devotes his life to the spiritual welfare of his people deserves to be relieved of being a pauper and dependent.

If the errors into which humanity has fallen through greed could be rectified, this paper would not need to be written. The condition which exists at present and which tends to make skeptics of many who otherwise might be progressive thinkers is due to a perversion of the natural inclination of man to attain to higher planes of usefulness and to greater attainments in the higher purposes of life. Many have permitted greed to force them to commercialize their possession of certain elementary spiritual knowledge. We say elementary because it is impossible for anyone to get beyond the most elementary phases until he has conquered greed, envy, prejudice, selfishness and all the other thirty-eight passions which hold him to the carnal and material.

Does the occult philosophy teach repudiation of the physical and ordinary affairs of life? Certainly not; but it does subordinate them and make them conform to the higher attributes.

Are We More Modern Than the Ancients?

Many Scientific Secrets Now Lost to Us

Reprinted by Permission from The Great Divide

If the ancients were ignorant of X-rays and wireless, it is beyond doubt that they knew some things of which we are still ignorant. For instance, they made paints and dyes that have lasted for centuries without losing their original brilliancy, and porcelain of a beauty we have never succeeded in equaling.

In Egyptian tombs have been found pieces of a brilliant scarlet non-transparent glass, the composition of which has puzzled generations of scientists. In the fifteenth century the Chinese rediscovered the secret of this glass, but again the recipe was lost, to be refound by Sir Herbert Jackson, who showed some of it before the Royal Institution of England.

Yet there never was a time like the present when so many secrets of past times have been brought to light. Lanolin, made from the wool of sheep, was the favorite ointment of the ancient Greeks more than 2,000 years ago. The secret of its preparation was lost for centuries, but rediscovered in the nineteenth century, and now the making of lanolin is a great industry.

The Romans had a liquid which, when used on the inner walls of a new house, dried them at once, but that secret was lost more than seven centuries ago.

It was rediscovered in 1908, and when used on freshly plastered walls in new houses enables them to be papered at once.

Neri, whose book on glass was published in Florence in 1612, says:

"In the time of the Emperor Tiberius was invented a way of making glass malleable, a thing afterwards lost, and to this day wholly unknown, for if such a thing were known without doubt it would be more esteemed for its beauty and incorruptibility than silver or gold."

Unknown to Neri, the Persians still had the old secret, for in 1610 the shah of Persia sent to Phillip III of Spain six glasses that would not break by being dropped, and of which the material was springy and flexible. But again the secret was lost and remained unknown until last year, when two American scientists, after working for several years, produced a glass which they call organic glass. It is transparent, will not scratch, yet a plate of it can be bent with the fingers.

A small ball of this glass dropped on a stone floor rebounds like rubber. It would seem that this is the flexible glass of the ancients once more refound.

A TRIP THROUGH

By ELSIE I

THERE are times in my life when I seem to have a double consciousness of Being. Whenever I have felt impelled to speak to others of this peculiarity, I have found a few who understood me through similar experiences of their own and I am led to believe that the general public may read with more or less interest the strange mystical story which I have to relate.

In my early childhood I was a sensitive, nervous individual, easily startled, yet with fairly good health. In fact, was considered normal in every respect. It was only when I was left alone that I became nervous and excitable. My father often laughed at me and would say "I was afraid of my own shadow," but I was not afraid of *people* however grotesque or unusual they might appear. I could always make friends with *them* but I *did* sense at times, a subtle something that did not *come out* of the shadow—a something that I could not exactly define and yet I was so keenly alive to it. This feeling I did not seem to notice when in the company of others.

Many times at night I would lie awake for hours, watching the white drifting clouds that sailed across my vision—clouds that at times would seem to hold bright colors of gold and red, or blue. Then again, I would catch glimpses of faces that would drift past me in the same way. I would watch these without fear and at last would fall asleep. If I spoke about it in the morning, I was told by my practical New England mother that "I had dreamed. That *all* people had dreams and visions at night, and no one else talked about it," and I soon learned to accept this without question.

WE SEEM to be living in the childhood of the Race, for strange things are occurring every day and so few are ready to question. Many laugh and ridicule, yes, and some wonder about it, saying: "How strange! I cannot imagine what it is all about!" Others are wholly unconscious of anything outside of a physical Selfhood. They *seem* to be wide awake, and yet they are sleeping. They walk our streets, laughing and jostling each other. They ride with breakneck speed from one town to another. They are keen in the market-places and in social circles, but never awake, seemingly, to the fact of any life *outside* of the physical (not even to question the night life of dreams) but seem to take for granted that whatever occurs belongs to a physical life and they are a part of it. Some even say: "One life at a time is quite enough to bother with."

I HAD studied this phase of life a long time and still realized that I had not been able to solve the mystery of it. One day while in my state of "double-consciousness" I asked the question: "Why is it that so many people can be so wide awake on the physical plane and not be aware of any inner life?" The answer came from "out of the blue": "These are unawakened souls. They have been able to quicken the matter of the physical and mental bodies which they contact, but their power is limited, for oustide of these they are dead." For a moment I was stunned. Then I questioned: "What do you mean by that? Can a *soul* be said to die? I thought *soul* was the part of us that lived *after the death of the body?*" And the words of the poet Wordsworth flashed through my mind:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

I had been taught that the poets were the real seers; that they could feel the beauty of forest and stream, and trace every flower however small and humble to the heart of Nature, making the sweetness of the hour; that they were the true prophets who could by analyzing the past and present, link them to a future which held a wonderful promise for all Humanity. I had read the poets and had learned to love them.

In my musings I had often been able to express my own thoughts in rhythm that had seemed to bring me into close harmony with them.

But the *"Voice"* had startled me. It seemed a discordant note that had reached me to disturb the harmony of my being. I had been able to repudiate the idea of a "lost soul"—by recognizing that whatever might *seem* to be lost could be found again and restored to the owner.

THE APPROACH

By LEYNORD

THERE is no surer event, nor one which we are any less prepared for than death. We put aside the very idea as we do other perfectly natural and important problems, until death lays an all too familiar hand upon us or upon someone near and dear to us. Then we are in a sea of emotion, which is both unreasonable and futile. Life for a time assumes a different aspect. Clouds lower and gray the hitherto sunny skies. Flowers lose their gayness, birds their notes, and the flowing stream near by becomes almost elegiac in its note. There is a kinship in the very soil that was never felt before. We undergo a metamorphosis, a transition, as it were, that sweeps all the hardening influences of the past years to a temporary nothingness. Pride and earthly treasure become as naught, and all those elements which before had assumed such proportions dwindle away before the vast and overwhelming spectre of death.

What a paradox it is that death should receive such erratic attentions from those whom it finally concerns so mightily. Rather we should be with the realization of the fleetness of all that we are, and all that we possess, and of life itself. With such a consciousness life takes on a greater meaning. It becomes more important that we do not waste our time in the acquisition of those things that are temporal, and upon the gaining of riches that we must abandon utterly upon leaving this mundane sphere. If there is a single thing of worth that we may take with us, we should by all means seek it out, for there is no barrenness or emptiness known to man like that of the barrenness and emptiness of him who goeth empty-handed to the other shores of the Styx.

We live on the very edge of a dark and unfathomable abyss, and it is perhaps to our advantage, and to the furtherment of our peace of mind that we are but faintly aware of the fact. The universe is great and splendid beyond our imagination, therefore let us put aside the narrowness and pettiness that obscures our

THE FOG BELT

LOVELL

I had also learned to say with Longfellow:

"There is no Death! What seems so is transition;"

I had not reached these definite conclusions without much thought and study and many strange experiences. But the positive statement: "These are dead"—brought me a feeling of consternation. What did it mean? Was it a message of warning to tell me I was mistaken in my understanding of life? Or was it given me to test my belief in a future existence? I did not wish to break the thread which held me to the *inner* consciousness of things (for that would shut me off from further questioning) so I waited. Soon the "Voice" continued: "If you will hold yourself very quiet and composed, I will take you through the Fog-Belt on a trip into the Unknown."

I WAS not afraid to venture although it would mean a new experience to me, so I obeyed implicitly, for I was eager to learn *all* that the experiment would teach me.

The propelling force not only carried me into the "Fog-Belt" but through it and I found myself gazing upon a strange and uncanny scene. It was somewhat like an opening in the mountain side. I could see the tall peaks of the mountains as they towered on either side, while in the glen were many forms stretched full length upon the ground, wrapped in garments that looked like pale grey robes. Their faces were mostly hidden. They were all motionless, and I felt that I was, indeed, among the *silent dead*. I could not cry out; I could not move; apparently, I could only watch and pray.

As I watched I saw a tall shadowy form moving in and out among those sleeping figures. He, too, wore a grey-white robe and carried a long staff in his hand with which he touched these motionless forms.

At this moment I heard again the "Voice": "Watch, Child of Earth, that you may learn the *mystery* of Death."

I would, in my eagerness to know, have sprung forward into the center of the field, but the compelling force held me back and I could only watch and mutely pray. The tall Shepherd continued on his walk touching first one and then another as if expecting some response. At last, one whom he prodded with the staff, raised up partially and leaning upon his elbow looked around in a dazed manner. He rubbed his eyes and stretched out an arm toward the Shepherd, then with a long sigh he sank back upon the ground pulling his grey robe closely about him, and I heard the words: "He is not awake yet, let him *finish his dream*."

The Shepherd moved on and stood beside one of these forms looking steadily upon it for several minutes. Then turning it over that he might see the face, he covered it quickly and I heard the words breathed out upon that astral atmosphere as if to convey to me the knowledge which I was demanding: "When the face reflects the ashen-grey of the rocks, the soul is dead for a long time, and only a great Compassionate Soul can quicken it and give it life-power again."

This new revelation of life and its attendant results was all I could bear at one time, and I began to feel myself slipping back into the mist and fog that soon wholly enveloped me. As a feeling of *fear* took possession of me, I opened my eyes upon familiar faces of friends who were anxiously awaiting my return from what *they* supposed had been a state of unconsciousness.

SINCE that momentous hour, I have watched the passing throng with a different interest. I have studied faces and watched for the light in their eyes that would denote the awareness of the *individual soul*.

All occultists know that there is a vast difference between being awake in the physical and mental states—and being awake in the Soul.

The whole world is awake to sense-life but if they could see the picture of the "sleeping ones" as vividly as it was shown to me, I wonder if they would not make a greater effort to become more *fully* alive?

The picture that *was* shown me seemed to portray the surroundings of "sleeping souls." Now I am questioning: What happens to souls that are wide awake? I wonder what my next trip will reveal to me?

H *of* TRANSITION

D R. GRAY

vision of that starry field that is symbolic of all that endures of man.

I fell asleep one night and dreamed a dream in which time and human endeavor were presented before me on a scale almost inconceivable in the grandeur and solemnity of its dimensions. And even now, after a lapse of years, it seems a reality far more tangible than the commonest objects before me. (Has it not been said that *"vita somnium breve?"*) Much has been written of the final judgment of man, and not a little of it is false and empty of meaning, for there is not a creed or interpretation that exists but what is being unceasingly altered by the ever increasing pressure of truth. To have been like him whose journey is endless and for whom time is naught, is a thing awful to imagine. Yet something of this was encountered in these dreams, and I cannot help but feel that 9hassuerns is but a symbol of the timeless, tireless travel of this race of earth, moving in a never-ending line like the celestial beings in a Doré illustration of Milton; I have an idea that the sound of Gabriel's trumpet as prophesied by St. John, is very much a personal and subjective call such as this; and that it is the "I," bare and stripped of all that is false—alone in all its terrible desolation—that will sit in judgment upon itself. And though the majority must wait until the eventful day, there are a few of those who may lay claim to have heard its sounding call and yet are about the mundane affairs of this world.

He who has lived the widest, the fullest, and with the greatest realization of the vast and inscrutable complexity of the universe will leave the most graciously and philosophically. And though the study and observations of a life time have but inclined him to a view of the mortality of man, there will be little of melancholy in his passing. Here was one, we will say, who obtained the most that a man can get from life. Here was one who goes with no regrets, and with an unmatched fullness into the beyond. *His* departure will be "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

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LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

Do You Know These Words?

The Oxford English dictionary has finally reached "zyxt." For seventy years its editors, assisted by thousands of volunteer readers scattered throughout the world have toiled on toward the last word in the language. The great day has finally arrived. "Zyxt," the final, or 411,047th word in the language, now is off the presses, and the printed sheets are in the hands of the binders. Volume X of the great dictionary is to be published late in March or early in April.

"Zyxt" is an obsolete form of what would now be "thou sayest." It occurs in the "Ayenbite of Inwyt, or Remorse of Conscience," a very curiously spelled dialect work written in Canterbury in the fourteenth century. Its obscure source is indicative of the unbelievable amount of research which has gone into the making of a dictionary whose tenth and last volume has alone cost more than £50,000 and whose total cost from first to last has been estimated at one and one-fourth million pounds. Yet so inexhaustible are the source materials of philological research that the completion of its ten volumes in a mere seventy years' time has been described by a German savant as a feat of "indecent haste."

"Zyxt" is not the only glorious old rarity in Volume X. Here are a few more of them:

Whutter—The sound of flapping of wings of a large bird or a flight of birds.

Wifle—To wave, to swing, to shake.

Wush—To make a soft and rushing sound.

Yoop—The sound made by convulsive sobbing.

Zooid—Something which resembles an animal, but is not one in the strict sense.

Ever since 1882, when the first pages of A were sent to press, the dictionary has been issued in sections, three sections being bound together issued as one volume as rapidly as they were completed. In the case of the tenth volume, T-Z, the XYZ section was issued as long ago as 1921 and the TU section in 1926. It is the middle section, VW, which has been lacking. It was not finished until late in 1927 and, instead of being issued separately, it is now coming out in Volume X.

Volume X contains the smallest letter in the alphabet X, which, however, yields 286 words. Z has more than 1,000 words and even such inconspicuous letters as Q and J have more than 2,000 apiece. S is by far the heaviest letter in the alphabet. It yields 57,428 words covering 2,408 quarto pages. C, with its 29,295 words, has an entire volume to itself, CO alone having taken two years to print.

"A great number of words have come into the language since the dictionary was started." says Mr. Onions, the present editor. "'Aeroplane' is defined in the dictionary not in its modern sense but merely as 'a plane placed in the air for aerostatical experiment.' 'Hydroplane' does not appear at all. 'Broadcast' as used in wireless is also new. 'Bolshevik,' 'menshevik' and 'fascism' are new. 'Psychoanalysis' is new and so are its technical terms such as 'complex,' 'behaviorism' and 'censor.' 'Modernism,' in its relation to theological thought, is new.

"'Gesture' and 'intrigue,' as Gallic verbs are new. 'Radium' is not in the dictionary. When we were working on the Rs its existence had not been sufficiently established to justify us in including it. On the other hand 'metargon' is in the dictionary, but it will have to have a note in the supplement to the effect that it has no right to be there, the substance which it was invented to denote having since been found to be not a separate substance at all. The war, of course, made large contributions to the language and some of it we have got in, as, for example, 'strafe.' Some war words have hardly survived the war, but they will be included in the supplement because of their historic interest. I felt that I was obliged, for example, to put in the phrase 'to get the wind up,' although I was wholly unable to decide what its origin was. I know, of course, what its means but I shall have to leave it without etymology until I can find one that really convinces me.

"The supplement will have to be a very large one, but perhaps it is rather early to begin talking of it."—*New York Times.*

Woman Asked to Find Wells

To relieve a scarcity of water the parish of Kirhill, near Inverness, Scotland, has engaged a professional woman water diviner to find wells. The woman is said to have made a great success in locating water by the use of the divining rod.

The Chinese believe that anything red will frighten away evil spirits.

Light has weight, according to the Einstein theory, and an ordinary electric lamp burning two million years would produce about an ounce of light.

Egypt Protests Exposing Mummies

The indignity which has fallen on the great men and women of ancient Egypt merely because they contrived to have their bodies last too long has been protested again by Ismail Pasha Sidky, native Egyptian and former cabinet minister.

He insisted recently in the Egyptian legislative chamber, at Cairo, that the mummies of ancient kings and queens of Egypt, now exposed as public curiosities in the museums, should be rewrapped in their grave garments, replaced in coffins and buried once more in their ancient tombs with all public honor and respect.

In no other country of the world, Sidky Pasha points out, are the bodies of the departed great permitted to be exposed publicly.

It is remarked to be a curious instance of how human intentions may defeat their own ends that the unusual respect for the dead which led the ancient Egyptians to embalm the bodies of their kings and kindred so carefully and so successfully has actually resulted in the exposure of these relics to treatment which they never could have suffered had these bodies been less carefully cared for and preserved.—Baltimore Sun.

Those who pester us with the advice, "Don't worry," which is seldom accompanied by any helpful suggestions as to the escape from the causes, usually mean, "Don't worry me."—The Outlook.

Seeing Into the Past

A new star appears. In a short space of time it is gone. We may even see it flare up and die away. Yet how difficult it is for mortal mind to realize that the actual happening took place long before we were born, before America was discovered, before the pyramids were built—aye, even before man's advent on this earth!

Such is the story revealed by the telescope. The astronomer is not, as a general rule, watching contemporaneous events in the heavens; what he sees by means of magnification are things which have transpired anywhere from a few years to a million years ago.

"How is this possible?" the layman may well ask. All right; let us get down to star facts. Consider, for instance, our nearest permanent star neighbor—Alpha Centauri.

Should we perchance gaze at this star tonight we would see it not as it now appears, but as it looked four and one-half years ago. In other words, that is the time for its light to reach us. It is possible, though not probable, that something might happen to this diamond in heaven's curtain—that its light might suddenly be extinguished. In such event we would continue to see this star glitter four and one-half years after it had actually passed into oblivion.—*Great Divide.*

In some old Greek cities it was customary to sacrifice 100 oxen to the gods when a citizen discovered a new theorem in geometry.

Hungry?

Let a few moments slip past the usual meal time, and our friends say, *"Aren't* you hungry?" They refer to physical hunger, of course.

But when we are mentally hungry, who remarks it? We do not always recognize the fact ourselves. Poor mind! How often we treat it like a stepchild of the self! We do not expect much of the body unless we feed it plenty and often, yet we frequently take it for granted that the mind is somehow self-sustaining. We do not try to build a strong body on chocolate eclairs and maple nut sundaes, and still we feel sure the mind will continue vigorous on the frothiest of "light" conversation, and the most trifling reading matter.

It is well known that the stomach systematically underfed shrinks so that its capacity is finally very much decreased. We ought to realize that the mind also shrinks when not well fed.

Your mind *is* hungry. Give it something to digest every day. Don't let it shrink.

World Is 75,000,000 Years Old, Says Professor

Berkeley, Calif.—How old is the world?

About 6,000 years, according to the account in Genesis.

More than 75,000,000 years, according to three University of California scientists, who have just returned from a geologic survey in Arizona, Utah and Colorado.

The California professors—C. L. Camp, paleontologist; S. C. Pepper of the philosophy department, and James P. Fox, geologist—studied the deep gorges of the Grand canyon and the peculiar geologic formations of Arizona's Painted Desert.

Three fragmentary phytosaur skulls which they brought back with them, fix the age of the world at more than 75,000,000 years, the professors contend.

The skulls, furthermore, according to the discoverers, show that even at that somewhat remote age, the process of evolution was at work.

Ready May 15th

The Short Cut to

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By

Julia Seton, M. D.

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IV. The Physical Fast.
V. The Mental Fast.
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The well-known clergyman and publicist, Dr. S. Parkes Cadman, of New York City, has written us as follows:

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NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

The Voice of Confucius

London.—A phonograph record of the alleged voice of Confucius reciting from the Book of Odes has just been played at South Kensington under the auspices of the National Laboratory of Psychical Research.

The record was one which had been taken at a seance held at the apartment in London of Lord Charles Hope. The medium on that occasion was the well-known Valiantine. Dr. Neville Whymant, famous Oriental scholar, said the voice was undoubtedly Chinese, but the record was so foggy that he himself would not like to say much about it, but he gave an account of some remarkable seances he had attended in New York at which the same medium was present.

A voice, he said, came through and talked what was undoubtedly an antique dialect of Chinese. It claimed to be that of Confucius.

Dr. Whymant was at first frankly skeptical, but later had less cause to be so. He immediately asked questions. He asked by what name Confucius was known when he was 14, and other details of his life known to very few people. Correct answers were given and the voice went on and showed that it knew more Chinese literature of the time of Confucius than Dr. Whyman did himself.

For instance, he said, he completed a quotation, and it gave a rare text of one of the works of Confucius, known only to a handful of scholars in the world.

Dr. Whymant has asked all Oriental scholars to be present at these seances when Valiantine comes to London.—St. Louis Star.

Sketched the Killers

Spirit Return Related by a Woman Who Aided Victim

I just finished reading an article in your paper about spirit return signed "Jack Schloss."

I, too, have received many messages; also have prophesied earthquakes, floods, tornadoes, illness.

My best demonstration was October 15, 1926. You, no doubt, remember the mail robbery in Elizabeth. I am the lady who bathed Mr. Enz's face a few minutes after he was shot.

That night after I retired Mr. Enz's face appeared over my bed and thanked me for what I had done; then a man stood before me and I heard Mr. Enz say "This is Mr. C.; he shot me."

I got up, took pencil and paper and sketched this man (Mr. C.).

The next day I went to the inspector's office in Elizabeth (post office) and told him all about same. He gave me some pictures and asked me if I could pick out this Mr. C. I picked out Killer Cunniff, and then I was told the description I had in my sketch was his (Cunniff's) to a T. MRS. A. B. S. —New York Sun.

Prophecy Proves True

Greenwood, S. D.—A prophecy made by her husband on his death bed, came true in a wigwam of the Yanktown Sioux Indian tribe, when the squaw died 29 hours after her husband. Altho she was in good health he had predicted she would follow him to the grave in a short time.

Phantom Rider

London.—A ghost riding a motorcycle is the latest thrill for the people living between Pontypool and Usk, England.

A young motorcyclist has reported that while he was riding along the road at night his machine was lit up by a glare, and the roar of a motor engine sounded behind him. Looking back he saw a motorcycle speeding toward him. The youth rounded a bend and suddenly heard a crash.

Stopping his machine he hurried back on foot, but found the roda empty with no trace of motorcycle or rider. Others have reported that they had seen and heard the same ghost.

Saw Mother in Vision

Chico, Calif.—A vision thirty years ago and an advertisement in a recent magazine resulted in M. G. Nott, Chico trapper, finding his mother, whom he had sought vainly for forty-five years, he said today.

Nott and his brother, N. F. Nott of Willows, plan to leave for Iowa where their mother was found. The mother, 83 years of age, was lost to her family when she separated from her husband in Eldora, forty-five years ago. Since then the children have searched the country over.

"Thirty years ago," said Nott, "my mother came to me in a vision and said 'some day, son, you shall find me.'"

Recently Nott saw an advertisement in a magazine assuring him his mother was alive. He corresponded with her and made plans to visit her.—La. Times.

The Avenging Spirit

(Continued from page 19)

abruptly and started for the door.

"George," he addressed the man after he had located him, "you remember Mr. Vance's death?"

"Ah sho'ly ain't gwine to fergit it no-how, sah," he answered rolling his eyes upward at the recollection.

"Do you remember whether Mr. Vance wore any rings or not?" Stanley asked.

"Not a one when I done find him, sah," the porter answered positively. "He was a very quiet dressed gen'l'man —not the kind what usually wear much jew'lry, sah."

"Did you notice any rings on the hands of the passengers in your car on that trip?" persisted Stanley.

The darky looked thoughtful for a few minutes: "'Pears as if I does kindo rec'lect as how there was one man what had a ring that was odd to look at. Ah most usually notices any jew'lry when it am different . . ."

"On your car—at the time of the tragedy, George?" Stanley interrupted.

"Yassah;" replied the porter, "Ah first took notice of it when the man what wore it got on in New York. He put up his hand to t'row away a cigar as he was comin' aboa'd an twas sech an oncommon lookin' ring Ah jest look at it again as Ah was helpin' him to put away his bag. It looked lak the debbil's head, sah, it really did."

"A devil's head." repeated Stanley very slowly.

"Yassah, jes' lak he done look in his picture."

"Do you remember what the man was like who wore it?" Stanley quizzed.

The porter looked thoughtful for a few seconds, then shook his head regretfully, "A'h sorry, sah, but Ah don' seem to place him—maybe if Ah was to see him again Ah would know him."

Stanley talked on for a few minutes more, then, thanking George for the information, he drew me away.

"Well—" I asked, "What do you make of it?"

"Wheels within wheels," he muttered abstractly. "But I'm going to see what I can do about this affair. They'll probably think that I have gone crazy, still there's nothing like trying."

* * *

STANLEY ALCOTT threw his time and strength without reserve into the case; and the information which he placed in the hands of the proper authorities was the means, not only of capturing and wringing a confession from the murderer of Clarence Vance, but, incidently, of rounding up and disbanding one of the

(Continued on page 39)

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"GLORY STRAINS"—A Spiritual Story For All Time

By IDA C. BALTER

Hear the strains, "God Be With You Till We Meet Again?" Jim English, the boy cornetist, is playing it, under the old tent, at the good old camp meeting—while souls are saved and everybody gets 'ligion. Do you see Ruth Ballew singing in the church choir? Picture it for yourself—just a little scene of life and love in any small country town in America—much the same forty years ago as today.

Then, too soon childhood joys become the romance of youth—love that never runs smooth—cruel plotters—lovers separated. Jim bids "Goodbye" to Beth and the old home town to try his luck in the mining towns—the hell-roaring camps of the far west Nevadas where gold and poverty, life and blood, women and wine, make even a Winner the Loser. Years pass. Beth waits. Jim waits. No word.

Then, the World War. Jim joins the boys going "Over There." Great ships of human cargo. Without warning—a "U" Boat! A flash in the darkness—the ship reels—it is sinking fast. Above all, you hear these strains, "God Be With You Till We Meet Again"—GLORY STRAIS—that still the hearts of friend and foe alike—and save the lives of a thousand men as the great ship goes down and the last echo is flung far o'er the waves.

Eternity! And the Messenger who triumphed over Death! The Soldier Boy who(tho dead, refused to die. The lover who guards and guides his lifelove—still waiting for her to come to him—when strange events come to pass. Such love is seldom penned. A beautiful gift book, in white and gold, $1.00.

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Astrological DAILY GUIDE *for July*

By Haasan Osiris

1. The day favors romance, courtship and adventure. Make friends.
2. Avoid legal dealings. Otherwise fairly favorable.
3. Attend usual duties only. Do not invest money.
4. Inclines to accidents and delays. Be careful.
5. Start travels. Write letters. Do not invest money.
6. Sign no documents. Attend necessary things only.
7. Push business. Seek employment. Ask favors.
8. Same as yesterday.
9. Start new undertakings. Excellent aspects for business.
10. Remain quiet. Doubtful aspects prevail.
11. Push business in A. M. Remain quiet in P. M.
12. Good day for labor. Finish uncompleted tasks.
13. Avoid writings and signing papers.
14. Attend usual affairs.
15. Attend meetings, church or lectures.
16. Visit the sick. Ask favors.
17. Fairly good for usual routine duties.
18. Same as yesterday.
19. Avoid accidents. Do not travel. Use care and caution.
20. Push business. Seek work. Ask favors.
21. An unimportant day. Plan nothing of importance.
22. Visit. Attend meetings. Recreate.
23. Attend usual affairs only.
24. Keep busy. Do not become discouraged.
25. Attend personal duties. Amuse yourself.
26. Adverse. Be careful in all affairs.
27. Start travels and new undertakings.
28. Same as the 26th.
29. Attend church. Read. Visit. Take outings.
30. Push business. Seek work. Ask favors.
31. Travel. Correspond. Favors ladies.

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If you find anything of occult significance clip it and send it in to us, addressed to the Digest Department, Occult Digest, 1900 N. Clark Street, Chicago. In this way we can better our service to you. "One for all and all for one" made the Three Musketeers famous.

Tibetan Magic

Reprinted from The Great Divide

Isolated by natural barriers and now made doubly inaccessible by the civil wars, Tibet is now experiencing a revival of superstition, remarkable even in that land which for centuries has been ruled by lamas and has believed devoutly in "black magic."

Buddhist monks who have lately reached Peking, bringing some sacred books from Lhassa, have carried back tales of new "miracles," including one repentant sinner who has triumphantly gained Nirvana, and of a pious hermit who, when his own body was about to die, transferred his soul to the corpse of a lama priest only three days deceased.

The repentant sinner, who has become a saint, is said to be one Meela Rehba, son of a wealthy resident of Gongtang. Meela Rehba was educated in a lama monastery, and at 18 was graduated as especially learned in religious lore.

When the youth returned home he found that greedy officials had confiscated most of his father's many acres, and his parents decided that Meela Rehba should study "black magic" for two years to wreak vengeance on those who had impoverished the family.

Two years later, so the story runs, the enemies of the family slowly sickened and died. The priests at the Lama temple in Peking declare that the young magician accomplished this by making small clay images in the likeness of his enemies. By bribing servants he secured hair or finger-nail parings from those he hated, attached these to the images and then "concentrated."

The tale of living in another man's body has to do with Amdo Drugu, a hermit, who, with a servant, had spent nine years in meditation on an island in a remote lake. Though only 35 years of age, he had attained fame as a holy man. Last fall he became ill, and told his servant he must die unless the servant could go to the nearest town and steal the corpse of a lama monk not more than a week deceased.

The servant secured a corpse dead only three days, and took it back to his master.

Amdo Drugu, so the servant says, took the corpse into his arms, said many prayers, and then pressed his own lips to those of the corpse and breathed his last gasps into the lungs of the dead.

Within a few moments the corpse which the servant had stolen began to flush with life, and then stirred and spoke. It had become inhabited by the soul of the hermit.

But the stolen body was that of a priest 72 years of age, and when friends of the hermit now visit him they are shocked at the change in appearance. The friends, so the account told in Peking declares, are all convinced of the truth of the miracle by the fact that the changed hermit can recount in detail each past friendship.

The Moving Finger Writes *(Continued from page 20)*

the craftswoman—who considers her field, and then writes for it, constructing stories, just as she would build a bridge, if she were an engineer, or perform an operation, if she were a surgeon. This specimen shows a very generous nature, breadth of view, strong opinions, and a nature that would revel in the climbing of hills, the building of "shacks", and every other interest that would appeal to a boy. So, after all, there isn't any mystery to it. Isabel Hornibrook has the natural soul interests that would arouse a response in a youngster, and builds stories for him on this natural foundation which Nature has given her.

Yours very truly,
Isabel Hornibrook

It is doubtful whether Edward Stratemeyer could tell, off hand, just how many books he has written. At any rate, they have become so popular with the boy readers that the name "Edward Stratemeyer" is now a syndicate name, with other writers preparing books to be published under this signature. What has caused this popularity? Enthusiasm. Care as to details, personal pride in his work. These are traits that stand out clearly in an-

Edward Stratemeyer

(Continued on page 37)

BORDER LANDS OF SCIENCE

A Record of Scientists' Approach Towards the Occult

Isn't It Odd?

Isn't it odd that an apple tree planted in Florida goes crazy!

Many such trees have been planted and the report on their actions leads to the conclusion that they invariably become nervous wrecks quite incapable of normal action.

The apple tree is a child of the north. Its natural habitat is among the snows. Through the ages it has been accustomed to long periods of inaction standing there leafless through the winter months.

Transplanted to the south, this régime is upset. No cold comes in the autumn to nip its leaves and put it to sleep. It keeps on putting forth leaves, trying to become an evergreen, as is the orange. But it misses its sleep and so begins to act queerly.

It blooms fitfully at all seasons of the year. This southern climate has caused it to lose track of the regular routine of its life. It may set fruit, but it is likewise at a loss as to when it should ripen it. This fruit is likely to drop at unexpected times.

When northern varieties of apples are brought but a little below their normal belt they lost their hardiness. Apples that are crisp and firm, that have good keeping qualities in New York state lose their vigor when grown in Virginia. Often they begin decaying before they fall from the tree. Successful crops in different belts can be raised only from varieties that are especially adapted to those belts.

The northern tree taken far south wastes its strength in trying to become an evergreen, in its erratic blooming, in its loss of sleep. Its very appearance begins to take on a look of torture. It may worry along miserably for a few years in a state of jangling nerves. But gradually it pines away and dies.

How different is the rugged, gnarled ancient apple tree of the northern orchard. Sturdily it stands on the hillside, its arms akimbo, defying the elements. It may have stood there for a hundred years or even two hundred, for the apple tree is long lived among plants. It is invigorated by northern blasts. It is hardened by those periods of sleep that come each winter. The soft life of the south is not for the grim provider of man's most used of all fruits.—*William A. Du Puy.*

The Papuans believe that a man guilty of murder is doomed to live in a swamp in the next world.

Rays of Sun Make Metals Radioactive

Paris, France.—Discovery that the sun's rays apparently create or excite radioactivity in lead and other metals has just been announced by Henri Deslandres, director of the Paris observatory.

The discovery is credited to Mdile. Maracineanu, a Roumanian.

Mdlle. Maracineanu found that pieces of lead and other metals from the roof of the observatory had become radioactive and registered their rays on photographic plates.

Her discovery was an accident. She had placed a piece of polonium on a sheet of lead and found that the lead became radioactive. Exposing the polonium and lead to the sun, she found the transmission of radioactivity was multiplied tenfold. From that point she proceeded to work out her theory, which Professor Deslandres has presented to the Academy of Sciences.

A chemically-treated metal ring, heated until red hot by an alcohol flame in a new device, quickly purifies the air in a room filled with tobacco smoke.

Sand Turned Into Gems Before Spectators' Eyes

Paris.—With nothing of the faker characteristics about his demonstrations, George Claude, eminent French scientist, recently amazed an audience at Fountainbleau by turning a handful of sand into precious stones, turning iron into a state resembling melted chocolate, and after depriving flowers of their tints turning them into the consistency of glass.

M. Claude used no trickery to perform his wonderful transformations. Oxygen was the vehicle, and it bubbled in a tube on a table near him.

M. Claude explained many things to his audience; how the sea could be turned into many millions of pounds of horse-power; that water which boils is not necessarily burning; that little mounds of sand, by a single whiff of the blowpipe, could be changed into sapphires, rubies and topazes, and he predicted the time when it will be possible for men to walk on the bottom of the ocean minus the diver's equipment.

Finally, the scientist amazed his onlookers by turning their faces black by taking the red out of the sun's rays.

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Small Ads Worth Watching
Continued
on Opposite Page

The Riddle and Answer

(Continued from page 9)

scarlet chile peppers hanging from dun adobe walls. Isleta Indian village, the home of happy people.

Something of the pagan lingered with me on my return to Albuquerque. We purred over the long straight road that cuts the valley in halves. On one side rise volcanic elevations; on the other the Rio Grande spreads over its wide sand.

"Crackerjack!" proffered my tanned little New Mexican second cousin. Perhaps I took some, I don't remember. My thoughts were too far away.

"Yes, he's bought a Chrysler. That makes three cars," the child's father was saying to his companion. "Can't afford it either. Buying them all on time, but he says you have to keep up a front in the real estate business."

That was it. Pretension. Everyone was spending his money before he earned it. Desires. Growth. Ruin. That's just what happened to the over ambitious cabbage head. It split. And that is what threatens all of us Americans. We have contracted overambition!

"GROWTH!" is the slogan. Every advertisement shrieks it. New additions spring up in city outskirts with no one to pay for them or to live in them. Clubs are organized in which much roaring is done, but Ah! so little thinking. And just beneath the surface lurks that ugly seam, waiting to split all into uselessness.

Perhaps after all, God directs growth without our pulling so hard at the tugs. He takes care of the trees all right, and the grasses! What would happen if their desires suddenly began to crop out in the wrong places to change the natural order of things?

Discontent comes from attempting to grow out in directions the Creator didn't intend. We have far too many buttercups with a passion for wearing frills about the neck in just the daisy's fashion. Because the crowd laughs at the witty remarks of John Jones is no reason that we should try to be funny!

What if Pablo Albeita's people don't have three cars and a big house that isn't paid for? What if their beds don't spring out at them from the walls? They do not covet the gaudy things they see about them. They are so wise as to live simply. They appreciate the bequest of the Great Spirit. Their growth is invisible like that of oaks. I have never seen oaks fret because their leaves were identical with those that grew a few years back.

Search has ever been for happiness. But it is like the yellow dandelion. Everybody goes right on by it.

"He didn't write to me," sobs Margaret, "I hate him!" And she grinds her nose into the pillows.

Margaret, let it pass! The sunlight is in all things about you, and he is contented who has learned to accept.

Psycho-Analysis *(Continued from page 10)*

was that it became very easy to turn him down and that is just what they did.

"But now, you ought to see the difference. Say, he goes after them hammer and tongs and the old commission check is growing every week.

"If I were you, I would consider this occasion an opportunity. You have nothing to lose and everything to gain, and this may easily prove to be the turning point in your career."

"Well," said George, "maybe you are right. At any rate, I am willing to be convinced."

This timely advice from a real friend proved to be a great aid to George, for he entered into the interview with an open mind and a genuine desire to benefit by it.

It was pointed out that he possessed all the requisites of a successful salesman but that he was not applying the fight forces as he should, nor was he utilizing the available sales material to the best advantage. By "material" is not meant samples or anything else in the form of substance.

This man was making the same mistake that is made by thousands of other self-satisfied men. He knew all there is to know about selling through years of experience. Yet, when he was asked how, then, he could account for the steady decline in his orders, he could only answer with the stereotyped alibi, "business is falling off."

Now, however, one does not hear George making any such comment. He has come to realize that he can just about make business what he chooses, either good or bad. He is not only checking up on himself; he is also practising psychoanalysis on his customers and, as a consequence, is keeping them in a friendly, order-giving frame of mind.

An eminent scientist recently made the statement that all existence is primarily mental. Whether or not this is the case, it is an undisputed fact that our own minds can be either our staunchest ally or our worst enemy. If the latter is the case, the ailment can be rectified by a careful analysis of our peculiar mental state by one capable of making such a diagnosis. We will then receive a "prescription" in the form of a written report, pointing out the fault or faults, and advising us what to do to correct them.

If the suggestions in this report are conscientiously followed, the cure is certain and we will have destroyed the source of our difficulties in making business progress.

To those who think of psychoanalysis as a form of sorcery, the author would like to say that he is unalterably opposed to any system that even suggests of malicious mental influence and would be the last one on earth to go on record in favor of it.

When our automobile fails to run, something is the matter with the motor. When our business is "out of whack," something is the matter with the brain. Let's get at the *source* of the trouble.

Why Coolidge Does Not Choose *(Continued from page 11)*

and love, to be honest with mankind and as his reward receive the blessings of this world. There is an artistic tendency which may be the writer or any other phase of artist and this opportunity is shown in the number 9 cycle which is surrounding President Calvin Coolidge now and has for the past ten years. This 9 which directs him into universal interests and enables him to more completely express himself was not easy previous to this cycle. He will, however, use good judgment and not express himself too completely while still in the White House, but, if after careful meditation he considers it wise to bring out his opinions on subjects of particular benefit for the people of this country, he will probably convey a surprising message that will be appreciated by many. The very statement, "I do not choose to run," when analyzed in Numerology, shows an element of surprise and revelation, so this remark may be explained to those who are wondering about it.

In the numerological chart drawn up for Mr. Coolidge it is very evident that 1928 brought a change in his mental attitude. He began in 1927 to express his ideas and will continue to do so until the end of 1929. Since 1914 he has had mental responsibilities with activities that developed conscientiousness and he will continue so in a degree, until the end of 1930. During 1928 there are many very small details and technicalities to be attended to and some form of building for future interests. And next year will call for freedom and travel.

Mr. Coolidge changed into his present cycle about ten years ago from a vastly different influence than the present one. He was in a period from about twenty-five to forty-five for handling details and doing more or less routine work such as teaching, and at the same time getting much knowledge from books. Hard work was laid out for him and his focus on life and people was not as far reaching as the present cycle has caused it to be.

SMALL ADS WORTH WATCHING

(Continued from opposite page)

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Notice

Owing to illness, no Numerology Questions and Answers appear in this issue: See August issue.

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The Way Towards Brotherhood

(Continued from page 14)

preme. Followers of Mohammed, of Buddha, and of Jesus would find it hard to give up their single allegiance to one great figure. Perhaps it is not necessary. One may listen to a great symphony, and while recognizing the importance of all melodies still love best the passionate notes of the violin. One may walk in the garden, and while delighting in all the flowers, still adore most the rose. One may glory in the rainbow's glowing curve, and while seeing the tints of all colors, nevertheless like the red best. One may admire the artistry of rugs in general while still preferring the Persian. But while we retain the right to have our favorites, we must recognize plainly and openly the great fact of the necessity of variety, without which symphonies and rainbows and gardens and works of art would be impossible. A Christian will see in Jesus his noblest ideal of life; and adopting the attitude of Jesus himself, he will see good in the leaders of other great religions.

And more than that, it is necessary not only that we recognize the good in all religious, the valid and worthy and important contributions of all races, but that we also freely and openly acknowledge it. Progressive education in religion will teach the unique service of varying faiths, and the fact that when we pool resources our own and others become thereby astonishingly more beautiful and powerful. The supreme religious ideal of today ought to be the recognition of each other's right to his own religious experience and of the value of that experience to the life of all. No longer should we have a world in which either religion or commerce will be guided by the old selfish law: "Each for himself and the devil take the hindmost!" We must constantly create among the varying races and religions of earth the spirit which says: "The contribution of each for the enlightenment of all!"

An open-minded study of the great world religions will reveal a sound basis for the practical realization of such an ideal. How many think that the mountain peaks of Christian idealism are unmatched and isolated in the history of human experience! Let us but walk the wide meadows of the thought and life of other peoples and we readily discover the falseness of any such assumption. Here is a great Hindu like Rabindranath Tagore, saying: "My cup has been emptied, and I have had to run for dear life to the one living stream I know that flows in the depths of solitude!" Has Christianity any more beautiful expression of the longing of the spiritual life than that? Or we read in the book of the Brahman, the Bhagavad-Gita: "Resorting to a secluded spot, eating little, controlling body, speech and mind, ever steadfastly engaged in meditation and concentration, endued with dispassion, forsaking egoism, power, pride, lust, anger and possession, freed from the notion of 'mine' and tranquil, thus one becomes fit to be a Brahman!" Is there not here an ideal worthy of its place in any holy book? Or let us turn to the religious teaching of the Mohammedans; we read "A man's true wealth is the good he does in the world." In the Koran, which we have been taught is narrow and exclusive, we discover many such noble ideals as these: "When one saith unto them, Believe in that which God hath sent down, they answer, we believe only in that which hath been sent down to *us*; and they reject that which hath been revealed since, although it be the truth"; and again: "Consider only what is good for each, and do only good unto all!" Can we say that a religion with such lofty ideals is below the best? In the fifteenth chapter of John and the thirteenth chapter of first Corinthians, Christians see the sublimest expression of their faith; and yet in the Sutta Nipata of Buddhism we find an ideal which well compares with the very best of the New Testament:

As recking naught of self, a mother's love
Enfolds and cherishes her only son,
So through the world let they compassion move,
And compass living creatures every one!

So might we go on right through the records of all religions, and if our mind was kept open and our spirit sympathetic, we should find more and more how overwhelming are the facts upon which to base the conviction that no one religion may be singled out as superior or final, but that everywhere men mount the high peak of aspiration even by different roads. The second mile towards brotherhood is a spirit which, instead of exalting the excellencies and minimizing the defects of one's own religion, seeks to admit the imperfections of our own faith and freely recognizes the excellencies of others.

As the religious enter into this fellowship one with another and begin to taste the deep joys of unselfish sharing, a new humane spirit will be born in the world which will be something finer and more beautiful than men have ever dreamed. It is said that a naturalist must enter into the life and personal characteristics of the birds, plants and even fishes, to say nothing of the higher creatures, before he can have a

(Continued on page 42)

Secrets of the Ages *(Continued from page 13)*

ture, but in the eternal. He must stand alone, desiring peace fervently; driving out all desire for sensation; desiring only that which is in the subjective world; that which is within the higher self. Within your being is the light of the world, the only light that can be shed upon the true path.

The senses of the normal man are susceptible of infinite refinement. To attain the high degree of sensitiveness necessary for the perception of very subtle phenomena, it is highly essential to train the bodily and mental faculties by a life of rigid abstinence from all pleasures and indulgences that are not necessary to the maintenance of material and physical balance.

You must train yourself to cease desiring the changeable and to desire only the eternal. You must seek to know the one principle underlying all science. You must seek for wisdom. Learn to think less and feel more. When you find the center where feeling is, you will find the place where all power resides; it is a sun which will illuminate you. To find this center you must observe the following rules: concentration; purity of purpose; purity of body, mind and desire. To hush the Ego, which means all desires and ambitions for things, your surroundings should be quiet and congenial; you must have a place where you can be alone. The first thing to be done is to clear the mind of prejudice. When you have entered the true path you will know it because you will no longer be bound by material attachments. You will gain freedom from all your old hamperings. The astral colors will change about you and become more clear. All lines of separation will grow dim. Intensity of thought and intensity of purpose help to liberate everything.

The first step to be attained is to bring the soul into a state of supremacy so that it is not affected by anything that occurs. This once attained, peace comes, never to depart; the soul rises into a new atmosphere, and there can never again be darkness in this inglowing and outglowing; intuition is developed and the soul becomes one with its source. The soul should be the master of all emotions, instead of which it is affected by every current of thought. To grow, we must not cling to anything that hinders the divine wisdom from being manifested in us. The soul must grow from unconsciousness into a knowledge of its power. The soul can never be illuminated or inspired until it has risen above the effects of lower thoughts. True interior vision sees the past, present and future as one. There are three stages of growth. The first is knowledge of the soul's supremacy; the second, obliteration of self and all animal desires; and the third is silence.

When man keeps his thoughts from self and his desires from material things, he will gain power to control life's dual forces and become identified with universal law. In the degree that man becomes unselfish will he become powerful. To live as the sun lives, radiating energy and love, with no thought of self, will attract an unlimited force for the accomplishment of every good. When man thinks of self alone, he separates from the infinite supply.

Karma is the law of cause and effect, of seed and fruit—a subtle thread between the thoughts, the acts and their cause. As man measures so shall he receive. All thoughts, words and acts are seeds we sow for future harvests. Karma is the sum total of man's experiences; from its pages we read his life. Man is today what he has made himself. The precise position which he may occupy is the environment required for expression and growth. According to the deeds sown in the body will be the reaping. Bear in mind that every thought you think is a seed that is going to bear fruit. All thoughts, speech and acts are seeds which must bring forth a harvest to be reaped and eaten by the one who sends them forth. And when you are sitting in the silence trying to get the highest, you are sending forth a field of seeds you will be glad to gather.

The brain is a plastic medium for the use of the mind. When concentration is perfectly attained, the mind is the master; it rules supreme, beholding yet unmoved. True illumination comes only to the one who has risen above the narrow horizon of the personal self and has become consciously united with the Infinite. The outer dies daily and the inner becomes manifest. Human progress is the continual unfolding and revealing of the inner self.

The Celestial Virgin, who is pictured as the woman clothed with the sun, a crown of stars on her head, and the moon under her feet, signifies she has subjugated the dragon which would devour her. The woman represents the intuitional or soul faculty that is taught of spirit; the twelve stars, the perfect teachings, or light from every point; the moon, the intellectual faculties that can only shine from the reflected soul light, as the moon reflects the sun's rays; the red dragon in subjection is the type of the animal and physical desires and passions controlled and overcome, their force and power transmuted into soul growth and spiritual power.

When you reach the step of doing,

(Continued on page 41)

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Astrology and Radiations *(Continued from page 16)*

ending workings of that which we term "nature" and where one is lost, another comes into existence. Surely there is a cause for this and there most naturally is a pronounced effect produced by same.

The astronomer of today is vastly different from the astrologer of yesterday and like the chemist of today, he devotes his time to "more material things." One might add, things of more commercial value. But he is fast approaching the views of the astrologer either consciously or unconsciously.

Photographs of the planet Mars, made with filters which transmitted only the infra-red rays, according to Prof. R. W. Wood of John Hopkins university, showed details on the surface of the planet which were quite invisible in pictures made with visible and ultra-violet light. Further, the diameter of the planet in the infra-red pictures is appreciably less than in the others, so that astronomers have concluded that the presence of an atmosphere is indicated.*

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Blackwell (Anna) A prominent disciple of Kardec, in England, who had psychic experiences and visions of spirits.

Blake (William) (1757-1827) An English painter, sculptor, writer and mystic of great renown. Blake the draftsman, illustrator and independent Initiate, had a great influence on the art and poetical writings following him. The art and writings reveal the man. The following verse describes *a child of second sight* talking to its Father:

"Father, O Father, what do we here,
In this land of unbelief and fear?
The lands of dreams is better far
Above the light of the morning star."

Blanchfleur In the romance of *Florice and Blanchfleur* she was the heroine and grand daughter of Duke of Terrara.

LIST OF ABBREVIATIONS

(Cosmo)	Cosmo-Conception	(plur.)	plural
(Eng)	English	(R.C.)	Roman Catholic
(F)	French	(R.F.C.)	Rays From Rose Cross
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(G.S.)	The Great School in America	(T)	Theosophical
(I)	Italian	(Theo.)	Theological School
(Imp.)	Imperial Encyclopedia	(T.S.)	Theosophical School
(L)	Latin	(v)	verb
(L.S.)	Lewis Spencer Encyclopedia	(W.W.S.)	Western Wisdom School
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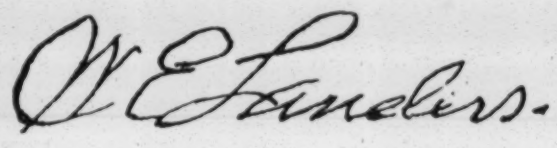
The Moving Finger Writes

(Continued from page 30)

swer. Then there comes determination, liberality of views, intuition—and more positiveness of will. Edward Stratemeyer would never countenance for a single moment an act that might in any way reflect on his personal character, while with this attitude he is also possessed of much more moral courage. These are the traits that mark a man who may be considered one of the most successful in his field of writing.

High aspirations and much enthusiasm are two outstanding traits in the signature of Arthur Stringer, whose



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Cornell Woolrich is going to succeed. Why? Because there is a very

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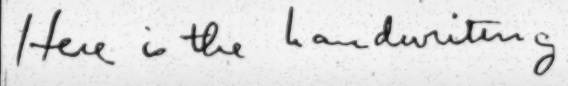

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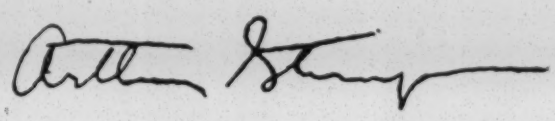
Very strong emotion is clear at a glance in the William Landers signature. Very strong, indeed, coupled



with sensitiveness, and a brain that acts quickly and surely. Aside from being co-author of "Ginger" I know nothing about the man, except what his handwriting tells me. This, however, is evidence that as an attorney he would have made a wonderful success. He should have chosen law as well as literature—and possibly he did.

Human, after all! There is no question about it. Writers are writers—but before that they are human beings, possibly with the same tendencies, same desires, same mental and spiritual ambitions as yourself.

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Astrology and Radiations *(Continued from page 16)*

ending workings of that which we term "nature" and where one is lost, another comes into existence. Surely there is a cause for this and there most naturally is a pronounced effect produced by same.

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(Continued from page 30)

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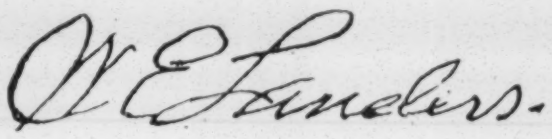

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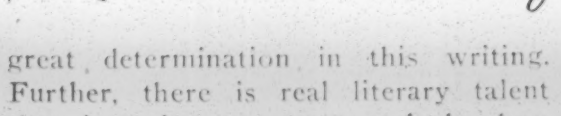

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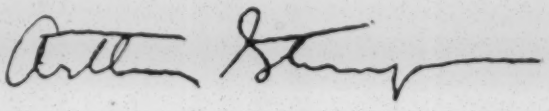

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Men and Gods

(Continued from page 17)

messages by the occult means, their interest was not in worldly affairs, in a maiden's love for one of their number, or in his love for her. Their work was impersonal to a great extent. They loved humanity as a whole, and paid no special attention to individual feelings of individuals.

In desperation Caddus sought Sisyphus and told him all. He explained the feeling of Lady Iris for Sylvanus, and of Sylvanus for her, and the complication of circumstances that caused him to shun her and all friends who knew her. He besought Sisyphus to use his powers to find the absent Sylvanus and bring him to the beside of the dying girl.

"Would to God that I could bring him!" said Sisyphus earnestly. "But alas, my powers are but the powers of black magic."

"Then use black magic!" answered Caddus in a voice that went to the heart of his listener.

For a moment Sisyphus gazed incredulously into the face of the youth. Then reading in the shinning earnest eyes something of the pent up desire to save her whom he loved, whom both loved, the magician resolved to do his utmost in the way of turning the black art to a service for good.

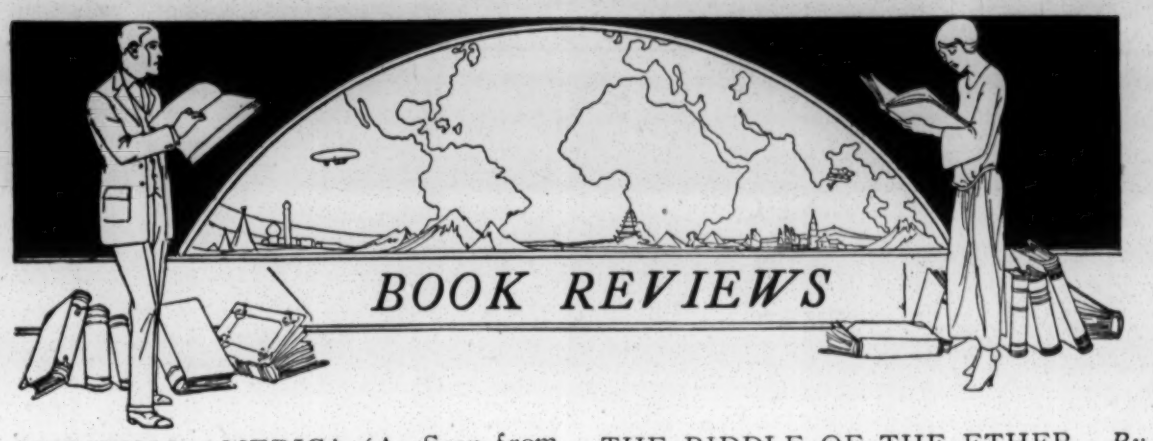
No time was lost. The magician went into his cave dwelling and locked himself into his room. There he began the distillation of magic herbs, the burning of powders in the censer, and all the things that went with his secret art that he had plied for so many years. Now it was for another, not for himself. As he worked, he became more absorbed in the thought and object to be accomplished, and succeeded in throwing himself into a trance, and in sending out his occult forces through the medium of his volatile astral vehicle.

Fearful that Iris would succumb to her ailment in his absence, Caddus hastened to the city and to her beside. It was evening when he arrived. Two physicians were present, and friends were gathered with mourning faces. The crisis would come ere the hour of midnight, the physicians said.

The rush lights burned low. The silence that pervaded a death chamber enveloped all. The sand had nearly all run out of tne glass, and with it her life seemed about to go. All was as hushed as the grave. There came a gentle motion in the air, a sense of something moving in the room near the couch where she lay unconscious.

As their eyers turned in that direction they saw suspended in the air

(Continued on page 42)



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As fast as man discovers *love* the great natural law, that fast will fear lose its enslaving power over him. But man's consciousness is like the mills of the Gods that grind slowly, but exceedingly small. So man's consciousness needs much time to comprehend cosmic and esoteric truths.

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THE RIDDLE OF THE ETHER. *By C. G. Sander, F.R.P.S., D.Sc.* (Rider.) London.

Science is steadily reducing to facts and formulae the psychic research of the occult. This author, basing his ideas on the hypothesis of contemporary science, advances some highly original and interesting theories regarding the constitution of matter and the nature of the universe.

HOW TO ENTER THE SILENCE. *By Helen Rhodes Wallace.* (Fowler.) London. $1.50.

Much has been written about concentration, but here is a work as practical as it is profound, as instructive as it is interesting.

"This silence," says the author, "is not an inert perception, nor psychism, nor trance. The experience clarifies perception, creates efficiency, establishes prosperity."

THE POWER OF THOUGHT. *By Henry Thomas Hamblin.* (Science of Thought Press.) England. Paper, $0.50.

The editor of "The Science of Thought Review" has condensed many simple rules and secrets of how to use and apply the mind to attain the health, the comforts, the things you desire.

VEEN. Tabellen voor het berekenen der Horoscopen van alle personen, die tusschen de paren 1847 en 1916. (P. Dz Veen.) Nederland.

Astrologists may be interested in the condensed "Table of Houses" especially if dealing with European Horoscopes.

ASTROLOGY AND ITS PRACTICAL APPLICATION. *By E. Barker.* (P. Dz Veen.) Holland.

A beautifully printed and masterful presentation of Astrology, originally written in Dutch and translated into English by Coba Goedhart. No astrologist will miss the opportunity to secure the work of one whose preeminence in his field is already so well known to the profession.

FUNDAMENTAL FACTS OF SPIRITUALISM. *By A. Campbell Holms.* (Occult Press.)

The editor of "Who's Who in Occultism, New Thought, Psychism and Spiritualims" has brought well known author to this country in his American edition of a little work that will interest all students and inquirers now delving into the mysteries of psychic phenomena.

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FOUNDATION LETTERS AND TEACHINGS. *By the Brother XII.* (Sun Pub. Co.)

"A series of letters presenting the gradual unfoldment of the work (of the Aquarian Ministry) of The White Lodge" which should interest all students of Christianity, Theosophy, and Oriental philosophies.

FIRST BOOK OF THEOSOPHY. In Questions and Answers. *By P. Pavri, B.Sc., L.C.E.* (Theosophical Pub. House.) Adyar, India.

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The Avenging Spirit *(Continued from page 29)*

strongest criminal organizations on record; an organization whose creed was a form of devil-worship; a band of men whose symbol of allegiance and fidelity to their Satanic majesty was a ring on which a head was carved in gold; a ring that was superstitiously believed to bring his protection to the wearer; a talisman that betrayed their trust and delivered them into the hands of the enemy—the law.

To my surprise, I learned that Stanley had long been an interested student of both Hindu and Persian Philosophy, and his view of the affair is rather unique: He believes that Vance's spirit, working from the great beyond, used me as a means of communication in avenging the wrong that had been perpetrated; that his spirit had been powerful enough to force his feelings on me; and, strangely enough, to vouchsafe me a glimpse of the ring on the hand that had probably been the last thing on which his mortal gaze had rested as he drifted into oblivion from the effects of the fiendishly administered anaesthetic—the hand, and the ring of the creature who had slain him.

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Statement of the ownership, management, circulation, etc., required by the Act of Congress of August 24, 1912, of The Occult Digest, published monthly at Chicago, Illinois,
for April 1, 1928.

State of Illinois, County of Cook, ss:

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Effa E. Danelson, who, having been duly sworn according to law, deposes and says that she is the editor and owner of the Occult Digest and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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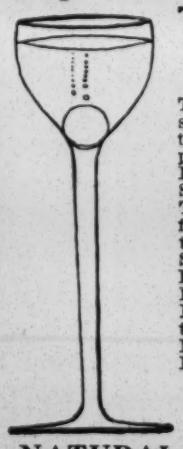

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ASTROLOGY

Answers Your Questions

By Haasan Osiris

To receive definite answers to your problems, give your name, address, and (as nearly as possible) the minute, hour, day, year, city and state of your birth. Inquiries without this information disregarded. Each persons is limited to two questions. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in the hands of the editor by the 1st day of second preceding month. Address ASTROLOGER, The Occult Digest, 1900 North Clark St., Chicago, Ill.

C. E. G., Calif.—What can you see in the future for me?

A.—The coming year holds death of some dear friend or relative. Danger near the water. Possible accident while traveling. Journeys on account of domestic and family affairs.

E. A. C. K., Wis.—What has the balance of 1928 in store for me? Would I be a financial success in the ladies ready-to-wear business?

A.—Will be in danger of theft. A few friends turn treacherous, but others will remain true and loyal. Danger of accidental death. Yes, you should be successful in that business.

Gretta D., N. Y.—What vocation would I be successful in? Will I marry this year?

A.—Beauty culture and beauty parlor business. Also nursing and teaching science, if sufficiently educated. No opportunity of marriage shows up this year.

E. T., Calif.—When will I marry again or will my husband and I reunite? What does the future in general hold for me?

A.—Your chart shows four unions, two of which result in marriage. Date or age of marriage is not fore-destined. The future in general holds lots of things for you, I can not tell them all here.

L. M. R. E., Okla.—What vocation should I follow? Will I marry again? If so when? Is there any wealth in store for me?

A.—You are lucky with notions, novelties, stationeries, antiques, ornaments and flowers. Any of these should bring you success. Yes, you will marry again. See reply to E. T. above about date of marriage. You will rank among the well-to-do in your later years.

J. W. C., Wash.—What does the present year hold for me? Will I have better luck financially?

A.—Danger of accident in the coming year from animals. Beware of mad-dogs, vicious horses, etc. Help and assistance in your business affairs from influential friends. Likelihood of a long journey or voyage. Finances some what better. Use care and caution in your money affairs.

Mrs. E. C., Calif.—Please tell me what the near future has in store for me.

A.—Last half of this year and first half of next holds new and important friendships. Favor, help or advancement from superiors. Some beneficial changes will occur suddenly and unexpectedly. Possibly take several short trips and one long journey.

R. C. J., Wash.—Is business my line of life? When will I get a position?

A.—Artistry, music and nursing are your lines. Next year you will have a good opportunity for a position. Yours is to be a very eventful, adventurous life. Will do a great deal of traveling. Will also have several disappointing love-affairs.

E. H. F., Ind.—What am I best fitted for? Will I ever be financially independent? When will I marry?

A.—Work connected with earthly material, such as building, construction superintendent, railway traffic work, highway building, and surveying. You will have to work for every cent you get, but by thrift and acquiring the saving habit you can later in life be independent financially, See reply to E. T. in regard to marriage.

Mrs. E. F. Z., Ind.—Do the stars offer any consolation for the future? Will love and marriage come into my life again? Do the stars indicate a higher calling for me? If so what line of study should I follow?

A.—Yes, you will come out of your present state of circumstances soon. Yes to your second. You could be successful in some branch of occult study. Take up Psychology.

C. E. E., Calif.—Would it be wise to leave this city this year? When do my planets point to a final residence? Will I achieve wealth? Any information about my son?

A.—No to your first. Plan no changes until next year. About five years or there-abouts. You will be fairly well-off in your old age, but will not acquire any great riches. Your son has much musical ability. He should study for it by all means.

H. G. P., Ia.—What do the stars indicate about marriage? Do they show more than one marriage and will they be happy?

A.—Two marriages and possibly three—but last one is doubtful. First will be unharmonious. Next one is more beneficial.

J. J. McC., Ia.—Is marriage indicated for me? What calling should I follow?

A.—If you are not married now you came near to it in your past life. Opportunities for marriage occur twice more in your life—but they look unfavorable. You would be successful with turkish baths, picture-framing or laundry work.

S. A. W., Calif.—You forgot to give your address.

J. I. G., Pa.—Should I continue here or go into architecture? Will I succeed in real estate investments? Do the stars indicate a second marriage for me soon?

A.—You would do better to take up architecture if you care to spend the time to learn it. Your present connections are holding you down. You are unfortunate in real estate. I advise you to leave it alone. Yes, I judge you will marry again.

E. E., Mich.—What do the stars indicate for me? Will my finances improve soon?

A.—Beware of fires this year. Disagreements with relatives. Possible journey or trip on account of same. Suffer from slander and discredit. Moderate success in money matters next year.

E. P., Wash.—Will I ever receive any financial benefit from my songs? Will I be widowed by death or divorce? In what year will I remarry?

A.—Your songs will net you very little profit. Judge you will be a widow by divorce. See reply to E. T. about date of marriage.

E. E. M., Ill.—Am I a Pisces or Cancer person? What profession should I follow? Will I marry the man who came into my life 4 years ago, and when? Can you verify the unusual configuration?

A.—If your birthdate is March 17th as you state you are most assuredly a Pisces native. Lecturing, teaching, and managing business enterprises are in your best lines. I cannot tell WHO you are going to marry. See reply to E. T. I see no out-of-the-ordinary configurations in your chart.

MISS E. L. J., KY.—Am I in the right occupation. Should I take up dancing? *A.*—You did not give your birth data. I do not keep leters on file.

MISS M. E. W., CANADA—Tell me some important events in the future if any. *A.*—The rest of 1928 and early 1929 is an unsettled year for you. Will have some minor sickness. Disappointment in love and chance to marry also. Will be in danger of injury or accidents. Have some gains and progress but are liable to lose them through poor judgment or over-generosity. Pleasant relations with kindred. Some friends prove untrue and cause sorrow.

MRS. N. B. L., PA.—What work spiritually or materially am I best fitted for? *A.*—Avoid spiritualism and psychic affairs. They are detrimental to your health. Engage in business such as beauty parlor work, small eating places, fruits. flowers, and hotel keeping.

MRS. G. A. G., TEX.—Will we sell our present business? What kind of business would I be most successful in? *A.*—Yes to your first. Not advisable to go to Florida. You would be successful in art store, notions, novelties, music store, etc.

MRS. M. V. L., IA.—Will our home life ever become any better? Shall I insist on moving? *A.*—Not much change in domestic affairs this year. Are destined to much domestic inharmony through life. This year is favorable time for removal.

MRS. M. W., CALIF.—Anxious about financial difficulties and large holdings would like to dispose of. *A.*—Finances will be somewhat limited this year. Later 1929 looks partly favorable for disposing of your holdings, not to profit but neither at a loss.

W. W. R., MICH.—What do you see ahead for me in finance, health, and occupation? *A.*—Rest of this year looks adverse for health, wealth and happiness. The years of 1929 and 1930 become exceptionally good for these things. Change of occupation then or new opportunities for advancement. Those years also hold much travel and important changes. You are coming into a lucky cycle after September, 1928.

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Secrets of the Ages

(Continued from page 35)

daring and suffering, that you may attain this Celestial Wisdom, which your awakened mind feels, desires and wills to reach, and knows it is possible for you to attain when the soul faculties are developed, you have then reached the step of silence. Here you feel and know that you cannot speak in all places and to all people of this great work that is going on in your inner life.

Avoid argument, anger and uncongenial surroundings, as it will destroy your odylic force. Be patient, humble, kind and just. Look for guidance in your daily life, and in all you do, well knowing it is yours when you look for it with an earnest, honest heart.

Now comes the round on apathy; and this means that you have attained unto the state where worldly desires, appetites and passions have no power over you, and you are perfectly indifferent alike to praise or blame. Here you learn to avoid all things which tend to bind the soul in its upward march.

Heretofore we have lived in the bosom of hypocrisy and greed. We have worn the mask of pretense. We have surrounded ourselves by a false light, smothering in our hearts the white flame of native honor. It is idle to speak of truth, of justice, happiness, morals, and all things related thereto, before the mask has been torn from us and all that is false in our nature crushed. The darkness that hangs over our life will then pass away. Whatever our relation may be to the world at large, we cannot find the happiness we seek, nor exert a great influence in any sphere of activity until we gain the strength of character to be absolutely straight-forward and honest in our dealings with men. And happen what may, the time can be never ill-spent that we give to acquiring mastery over some defect of our nature.

If we conceive ourselves to be superior to the follies and temptations which hinder our progress, by the gradual increase of the power within us, our moral and mental life will derive strength and permanent support. To do our true duty, it must ever be done with the aid of our faith in the harmony and goodness of natural law. While the reason is fettered and bound, we are slaves to the discordant thought currents projected by unawakened minds. But when silent reason keeps faithful watch over the mysterious inner forces of mind, man's life will be steered to the haven of wisdom and happiness.

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The Way Towards Brotherhood *(Continued from page 34)*

sympathetic understanding of them. If this be true in the sub-human world, how much more true in the world of humanity! Surely it is a spirit of humility and sympathetic love which leads men to understand and care for each other more. The vanity of separating ourselves off into supposedly superior sects and groups is the most dangerous enemy of religious unity. Bill Simpson has phrased the truth in truly golden words: "The essence of all selfishness is separateness. Whatever makes us think of ourselves as apart from the rest of creation, and of what is good for us individually as separable from, or over against, what is good for all, and makes us to set on it that we strive to gain it even though it be at their expense—this is all selfishness. All that is in us which causes us to draw any kind of lines between ourselves and others, or to erect any sort of walls or barriers between ourselves and them, or to think of ourselves in comparison or contrast with them—this is all selfishness, this is sin, and the only sin there is!" There is nothing that will build the kingdom of unity quicker than a falling in love with humanity. Maugham has one of his medieval characters describe his feelings after falling in love: "I walked through the streets of Forli with swinging steps; I breathed in the morning air, and felt so strong, and well, and young. Everything was beautiful—all life. The gray walls enchanted me; the sombre carvings of the churches; the market women, gaily dressed, entering the town laden with baskets of many-colored fruits. They gave me greeting, and I answered, with a laughing heart. How kind they were! Indeed, my heart was so full of love that it welled over and covered everything and everybody, so that I felt a

(Continued on page 45)

Men and Gods *(Continued from page 38)*

above her, a luminous figure. The figure of a man bending over the patient. His hand was seen to touch her white forehead and she awoke from her lethargy and looked at him. Then her lips murmured: "Love, thou hast come." And she put out her hands to draw him to her breast. The illuminated form passed from their sight in a brief moment. The physicians said when they saw the patient's condition, "She will live. She hath received strength from a spiritual source."

Sylvanus came in person on the next day, at noon. He said that he had come from a distant city where he had received the message from Sisyphus night before, and had come in the astral to her bedside in time to save her life.

Now that Sylvanus knew the circumstances, and the desire of Caddus that he should wed Lady Iris, he no longer resisted the order of things as planned for him, and was overwhelmed with feelings of gratitude to Caddus, and Sisyphus also.

A day passed, and Sylvanus decided to go to the mountains and thank his benefactor. Lady Iris was so far from danger as to be able to bear his absence. Caddus accompanied him. As they approached the magician's abode they saw one of the slaves who declared that Sisyphus had not been from his room since the night of Caddus' visit. They hastened to the room and knocked at the door. There was no answer. They forced an entrance. There, upon his coach lay the body of Sisyphus. His face was calm as in peaceful sleep, but his heart had ceased to beat. The great black art had killed him.

"And it was for love of her," murmured Sylvanus as a tear stole down his cheek and his voice shook with emotion.

After some days they placed the body of Sisyphus, with ceremony, in one of the vaults of the cavern, and breathed a silent prayer for the repose of his soul, doubting not that he would find rest. The End.

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LETTERS

From Our Friends

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Gentlemen:
I must have 'The Occult Digest' for 1928 after reading the January number . . . I am enclosing 25c stamps for February number of the Digest and by March will subscribe regularly.
I want to congratulate you on your work. I am very much interested.
Fra't yours,
(Signed) H. C. WILLIAMS.
Box 457, McHenry, Miss."

Sirs:
I enjoy reading every issue of your splendid magazine. I have been a reader for some time.
OTTO J. LEHMANN.
Chicago.

I want to congratulate you on your March number, as it has some fine articles about Spiritualism, and that is the subject that interests me greatly. I am a booster for you.
I herewith send $1.50 for which please send a copy of the March number to the following addresses: . . .
and the other two you can send to me to pass around.
Yours truly,
(Signed) A. V. BRAGG.
Route 1, Box 52,
National City, Calif.

I like every issue of The Occult Digest, and don't like to miss any. See that my address is taken care of *please*.
GEORGE A. ST. CLAIR.
55 West Main St.
Battle Creek, Mich.

Thanks for copy of THE OCCULT DIGEST. As an investigator and student of the Occult it merits the attention of all up to date thinkers and I have pleasure in stating that I look forward to every issue which I can obtain through my news agent. Wishing THE OCCULT DIGEST every success. J. A.
Toronto, Ont.

I am trying very hard to keep a perfect file of the Digest, but my neighbors hear me quoting it so often, that they keep borrowing my copies, and once in a while, I am sorry to say, they forget to return them—or report them lost.
I am herewith enclosing my check amounting to 60 cents and will ask you to kindly send me the January and February 1928 numbers so that my file will be complete. P. M. H.
Miami, Florida.

The "Digest" for March came duly to hand. Thank you very much for it. I cannot afford to lose one copy.
If you want to use anything I say about your excellent magazine, you are perfectly at liberty.
I say again; it is the best magazine of its kind I have ever seen, full of meat for all kinds of thinkers.
Wishing you the greatest success.
Sincerely yours,
M. BIRTWISTLE.
Seevel Apts.,
Vallejo, Calif.

Please find 25c in stamps for the April 1928 issue of The Occult Digest.
I generally get it at Brentano's but they were all sold out last Saturday.
While I am writing to you, let me congratulate you on publishing a very fine magazine that makes you think.
CLIFTON E. SMITH.
New York, N. Y.

I enjoy the Occult Digest very much and look forward to receiving each month's issue.
Yours sincerely,
A. R. ROBERTS.
808 Princess Ave.
London, England.

I am a reader of your Occult Digest, and it's the best magazine I have ever read. Miss Danelson's editorials are wonderful. I admire your magazine very much. If I miss one I can't sleep or eat. I buy it in town every month. I praise Mr. Osiris, work on astrology, and also the Chinese Number Vibration article by Veolita Parke Boyle, which is now appearing monthly. As long as I live, your magazine will always be in my hands.
H. F. MURAKAMI.
P. O. Box 1191
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DREAMS

Psychically Interpreted

By The Dream Editor

Psychically interpreted dreams are of benefit to the individual only for the specific dream discussed. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in the editor's hands by the 1st day of second preceding month. Address THE DREAM EDITOR, The Occult Digest, 1900 *North Clark St., Chicago, Ill.*

E. G. S., P. Q.—Your dream carries a benediction with it, and a protection against an unseen foe, who, though known, does not reveal himself as such. This is a condition from the past, maturing at certain intervals, and coming to a victorious settlement for you in the fall of the year, as indicated by the light overcoat worn by the man, Also significant of the satisfactory conclusion of personal affairs as yet unsettled.

L. R. H., MINN.—Your dream carries a prophecy for your future. Its certainty can be relied upon. You can plan for its fulfillment.

M. H., OHIO.—Your dream carries conviction and symbolizes victory after a long siege of trial in seeking advancement. Return of mother is a prophecy. The appearance of husband doing that which he never did before symbolizes advancement. Your dream was a real psychic experience.

L. B. G., CALIF.—Your dream signifies a change in profession, an advancement, a victory over those who would discourage you, a triumph through faith in your own judgment.

C. O., CALIF.—Your dream is an indication of your own development in your search after inner secrets, and is also significant of the cross you are bearing. Its brilliance being disclosed with the drawing of the curtain means that success is at hand, its revealment certain.

J. P., CALIF.—Your dream signifies great possibilities, with attendant responsibilities. The church and its assembly are symbolic of a mission coming into your life. Your wish did not carry the thought of love to one person, but to all mankind. Marked developments in your past life are depicted in this dream, and if you watch your future and let your mind conceive the big things in life, that which interests you now will lose its fascination. The dream in its entirety embraces all your life activities. Look up and out. Strive for the greater expression of love and you will draw to you things that are truly worth while.

H. S., ILL.—The dream has no specific psychic meaning. It was the result of worry on your mother's part, fearing that she might be left alone. She suffers from this fear at times.

R. F., CALIF.—Your dream is significant of the journey of life. The ship is the ship of life. The hand that saves you is your great strength of purpose and your strong will to do. Your dream has unconsciously shaped your life. It is symbolic of its fulfillment. The hand lifting you aboard signifies aid. Leaving the muddy water and entering the calm sea denotes the peacefulness of later years.

If you wish private interpretations of your dreams, send $5.00 to the Dream Editor, The Occult Digest.

PALMISTRY

The Hand Points the Way

By D. V. James

Make palm-print by means of rubber ink-roller and printer's ink, or with stamping pad. Press hand down firmly on paper so that all lines of hand show clearly. Queries without palm-print or name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in the editor's hands by the 1st day of second preceding month. Address PALMIST, The Occult Digest, 1900 *North Clark St., Chicago, Ill.*

E. B., CALIF.—In what line of business will I be most successful and when will I have a change for the better in my life? *A.*—You should have sent me prints of both hands for accurate analysis. However, you will probably do best working for others in some clerical capacity. Your line of intellect is good, but your handicap is that you act too much on impulse. You are stronger in logic than in will power. Your middle years will be the best part of your life.

MRS. R. F., CALIF.—Have I any special talent which I should cultivate? *A.*—You sent me the print of only a part of one hand. There are indications of unusual mental power, but prints of both hands—the whole hand—must be sent in before your question can be answered more definitely.

N. M. H. S., ILL.—Please tell me something about my characteristics? *A.*—You are of a sociable disposition, and also inclined to be philosophical when troubles come your way. You are active, with a great supply of energy in reserve, but you prefer to let others lead.

P. L. McK., PA.—I am very much interested in Palmistry, and am wondering what you will find in the prints of my hands. *A.*—You have a good mind and are capbale in many directions, in fact, can turn your hand to almost anything, as the old saying runs. But you must strive for calmness, P. L. McK. Worry gets you nowhere.

M. B. M., CALIF.—Send in prints of both hands—the whole hand—as your question cannot be answered intelligently otherwise. Also, please do not mark the prints in any way.

J. T. B., CALIF.—What vocation am I best fitted for; what location would be best? *A.*—Follow some constructive, outdoor work. You are optimistic, but very cautious, and perhaps a little sensitive. Cultivate aggressiveness, and you can be a leader in your line of work. Opportunities are everywhere, but the best location for you is where you can surround yourself with congenial people who will inspire and encourage you.

C. A. McC., CALIF.—Should I continue in my intentin to be a writer, or follow the oil and mining business again? *A.*—You have the requisite mental equipment, and may be conscientiously encouraged in your desire to write. It may be advisable for you to accept a position for one year with an oil or mining concern, meanwhile, writing in spare time and saving your money. When the year is finished, you will be much better prepared, financially and otherwise, for your career as a writer. Do not be too exclusive. Make all the friends you can—every human contact helps.

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How to Study the Hand

By
D. V. James

HOW should I go about it to learn palmistry? More than a few readers of these little talks have asked the foregoing question.

Of all the aids to the study of palmistry, books come to mind first, of course. Volumes galore have been written on the science of reading hands. Some are good, others not so good, and indeed only a few deserve to be called excellent. Yet it would be rash to condemn any of them, for the poorest—from a scientific point of view—may be worthy in that it has inspired someone to make a serious study of palmistry. One of the most valuable books published is "Laws of Scientific Hand Reading," by William G. Benham. Another good book is Cheiro's "Language of the Hand." There are also many smaller books on palmistry presenting the subject in an interesting, popular style, but sooner or later, the earnest student will want in his library a copy of each of the two books whose titles are given above.

Some kind of equipment for making impressions of the palms of his "subjects" should be in the possession of every would-be palmist. Perhaps the simplest equipment is the ordinary rubber stamp pad, which can be bought in any office supply store. It is better, however, to have a small kodak roller and printer's ink. A little practice is usually required before one achieves the ability to make good impressions. A beginner will often have trouble getting the lines in the hollow of the palm to register plainly. A small piece of cloth or tissue paper may be rolled into a ball or pad and placed under the impression sheet. The hand is then placed on the sheet so that the hollow of the palm will rest over the spot underneath which the pad lies.

Wherever possible, the palmist should make prints of both palms, jotting down the person's name, birthdate, etc., on the margin of the impression sheets. Even the smallest collection of good impressions (poor ones are entirely useless) is a never failing source of pleasure to the palmist. He will never weary of studying his impressions, for each time he examines them, he is almost sure to discover some interesting feature which he had not noticed before.

It is advisable to use a camera to record the shape or type of hand, the height of the mounts, and other features which cannot be recorded by means of the rubber stamp pad and the ink and roller.

The student of palmistry may make his equipment as simple or as elaborate as his fancy inspires and his pocketbook permits, but let him remember that one thing only makes the true palmist. And this is not a book or pot of ink or camera, but *the study of the hands.* No opportunity must be neglected to examine hands or take prints of them. If diligent and accurate in his work, the student will be surprised how rapidly he develops the power to judge character from the hands of those he meets.

The Way Towards Brotherhood

(Continued from page 42)

strange, hearty kindness to all around me. I loved mankind!" The road towards unity is created not only in unselfish tolerance and the recognition of excellencies in religions and races which differ from our own, but also in a deep sense of human understanding which issues in an inseparable love!

Towards that brotherhood we must all think and work and co-operate, that the domination of this tolerant, generous love may be wide as earth. We must have more books like Alfred Martin's splendid little treasure-store of all religions, "The Fellowship of Faith." We must have more meetings for the friendly exchange of thought and sympathy and fellowship. We must have more untiring pioneers of world brotherhood like Whitman and Wilson and Tolstoy and Jordan, men who will lay down their lives together, side by side, to build a human bridge to span the chasm ages of prejudice and hatred and intolerance have made.

The Cathedral of St. John the Divine in New York has radiating from its choir a series of chapels— a perfect chaplet crowning the head of a majestic church building. It suggests to us a sublimer reality: The United Church of the Free Spirit, a spiritual structure reared in the hearts of brotherly men around the world, a cathedral of humanity founded on tolerance, fairness and love, wherein is no song of proud isolation, but wherein is sung that sublimely phophetic hymn of Elizabeth Barrett Browning's:

One flag only, to mark the advance
Onward and upward of all humanity.
For civilization perfected
Is fully developed Christianity!"

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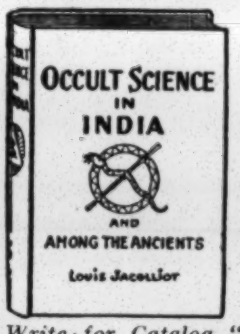

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A. R. T., Ind.—*Q.*—Will my house be rented? *A.*—Right away. *Q.*—Is my furniture in good condition? *A.*—O. K. *Q.*—Is it advisable for us to go back to Texas? *A.*—Not yet.

G. P. C., Calif.—*Q.* When will I be able to settle down in life and be well again? *A.* Settled conditions indicated in the early fall. Place yourself under the treatment of a good osteopathic physician.

M. R. E., Okla.—*Q.* What vocation should I follow? *A.* You would be successful in millinery. *Q.* Will I marry again? If so, when? *A.* Not for many years. *Q.* Will I travel in foreign lands? *A.* Yes.

J. W. C., Wash.—*Q.* Will I have better luck financially soon? *A.* The change you have in mind will bring success. *Q.* Will I ever see my parents again? *A.* Not indicated.

H. G. P., Iowa. You will marry three times and be happy each time. Do not wait.

R. S. H., Wash.—*Q.* Will I recover what has been taken from me? *A.* No, and do not grieve about it. *Q.* Will my investment prove successful? *A.* Yes, quite successful. *Q.* Will I dispose of my home, and when? *A.* Do not sell.

F. M., Ohio.—*Q.* How long will I have my present job? *A.* From six to eight weeks. *Q.* What will my next job be and when will I get it? *A.* Same kind of work, right away. You will be more satisfied.

V. Y., Ohio.—*Q.* What is the divine plan of my life? *A.* You are following the plan now. *Q.* Do you see any signs of change of residence in the near future? *A.* Not in the near future. *Q.* Will the man who favors and admires me ever be serious? *A.* Get an understanding. He is serious now.

J. F., Ill.—*Q.* Will I marry the girl I keep company with at present? *A.* No. *Q.* Should I stay in this country or go to Europe to succeed in business? *A.* Europe has a fertile field for you, but you can succeed in America.

V. R., Calif.—*Q.* Am I destined to win fame or success? Will I marry soon and when? *A.* You can win fame, and you can marry, but you cannot be successful in both at the same time.

E. G. H., Mich.—*Q.* What does the future hold for me? *A.* All depends on your own attitude toward life. Fill your mind so completely with things of greater importance that those who try to persecute you cannot reach you with their thoughts.

E. E., Dearborn.—*Q.* What line of work am I best suited for? *A.* The line of work you are now engaged in will repay you in the immediate future.

C. J. F., Pa. Question not permissable in column.

E. W. L., Sask.—*Q.* Can you advise me when is the best time for me to start. *A.* The sooner the better.

M. B., Alaska.—*Q.* Is there anything for me along spiritual unfoldment? *A.* Great possibilities. *Q.* Will I be successful financially? *A.* Not through psychism.

M. D., ILL. Q.—How soon will I make money? *A.*—Financial condition will change for the better early in the fall of 1928. *Q.*—Do you think I can be a spiritual medium? *A.*—Yes. Mental phase.

J. d B., ILL. *Q.*—In what line of work would I be most successful? *A.*—Add music to your line. *Q.*—When will I marry and should I keep on with my present affair? *A.*—No. Time brings travel.

F. O. T., CALIF. *Q.*—Is the real basic cause of my feeling of unrest an indication that I am misplaced in life? *A.*—No. Learn to control your thoughts. Choose a goal and work toward it.

J. G. N., MICH. *Q.*—Where is my son George? *A.*—He will return. Whereabouts not revealed.

G. G., ONT. *Q.*—Shall I become financially independent in my present work, gardening, or should I take up poultry breeding? *A.*—Combine the two. *Q.*—Any likelihood of an early marriage? *A.*—Not indicated.

G. N. R., CANAL ZONE. *Q.*—What are the indications for health? *A.*—Good. *Q.*—Should I try to publish my novel now? *A.*—Yes.

N. B. L., PENN. *Q.*—How can I aspire to the divine plan of my life? *A.*—You are living the divine plan now. *Q.*—Will I get the money left me by Judge S.? *A.*—Yes. *Q.*—Will my son get well? *A.*—Yes.

E. S. V., OHIO. *Q.*—When will I sell my property? *A.*—Do not sell. *Q.*—Will I ever travel? *A.*—Not soon.

L, L., N. Y. *Q.*—Will I marry a girl that I met some time ago, and will I marry before seeing my parents? *A.*—Do not advise marriage.

E. B., TEX. *Q.*—Will I regain my health? *A.*—Drink plenty of water, eat fruit for breakfast, smile, and you will regain your health. *Q.*—In what, and where will my son be successful? *A.*—You would all be better off in every way farther north.

E. B. M., KANSAS. *Q.*—Will my manufacturing plant be bought by a Public Service Company soon? *A.*—Will be bought by private parties. *Q.*—Will my oil lease be profitable? *A.*—Slow at first, then picks up.

RUTH, CANADA. *Q.*—Will I marry the man in whom I am now interested? *A.*—*No*

C. S. McC., CALIF. *Q.*—Would I succeed as a writer? *A.*—Yes, in time. *Q.*—Will I ever become financially independent? *A.*—Your later years will bring financial independence.

V. D. B., CALIF. *Q.*—I have some German bonds on the city of Frankfurt. Will I get any money from them? *A.*—German bonds will reach par. Hold them.

G. S., TEXAS. *Q.*—Why am I not successful in my trade as a contractor? *A.*—You are not sufficiently interested in your business. You are inclined to procrastinate. *Q.*—Will my studies bring me a profession? *A.*—Stick to your studies.

J. H., ILL. *Q.*—When will I get promoted with the concern for which I am now working? *A.*—Not for some time. *Q.*—Will I ever realize on my mining shares? *A.*—Very little. Only through a resale.

M. E. W., QUE. *Q.*—Shall I continue in my present occupation? *A.*—Yes. *Q.*—How soon will I marry? *A.*—Next year.

I. B., ILL. *Q.*—Is my daughter living? If so, where? *A.*—Yes. In Kentucky. *Q.*—Will there be any great changes in my life this year? *A.*—Many changes for the better.

M. H., PENN. *Q.*—What line is best for me? *A.*—Office work. *Q.*—Will I marry again? *A.*—Yes.

P. D. T., D. C. *Q.*—When will I marry? *A.*—Soon. *Q.*—Will it be the one whom I now care for? *A.*—Yes.

J. P., CALIF. *Q.*—Will I marry the man I now love? *A.*—No. *Q.*—What should be my vocation? *A.*—Designer.

M. W. *Q.*—When shall I be free from financial embarrassments into which others have forced me? *A.*—Within the year. *Q.*—Is my present location in favorable vibrations? *A.*—Not altogether, but you will master.

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ADDRESS

THE OCCULT DIGEST

1904 N. Clark St. Chicago, Ill.

Psychic Revelation

(Continued)

F. J. B., N. Y. *Q.*—When will my finances improve? *A.*—Begining with early fall. *Q.*—What should be my life work, and where? *A.*—Make the best of what you have, and you will win.

M. B., CALIF. *Q.*—Is my son still living? If so, where? *A.*—Your son is living in New Mexico, in a small border town.

F. L., IOWA. *Q.*—Have I the ability to sense the trend of people's thoughts? *A.*—Not especially. *Q.*—Is my son really so discouraged as he tells me he is? *A.*—Your son is discouraged. He is too active mentally for the life he is compelled to live.

J. S., R. I. *Q.*—Will I regain my good health? A.—Yes. *Q.*—Will I get financial help from the certain institution? *A.*—Yes.

M. E. P., OKLA. *Q.*—Should I purchase a car on the installment plan this month or soon? *A.*—No.

E. H. J., ILL. *Q.*—What must my aunt do to recover her health? *A.*—She will not recover her health unless she eats right. *Q.*—What are the initials of the girl I will marry? *A.*—E. G. T.

E. B., WASH. *Q.*—When and where will I reach A?. *A*—Leave him entirely alone is the cure. *Q.*—Will I ever be able to make money by writing? *A.*—Yes.

L. L., N. J. *Q.*—Do you think that I shall ever become a good astrologer? *A.*—No, unless you are a good mathematician. *Q.*—What vocation should my youngest son follow? *A.*—Aviation. He is cool-headed and a mechanic.

L. M. M., OHIO. *Q.*—What makes me so restless? *A.*—Lack of self-control. *Q.*—Am I married to the right man? *A.*—Control your tendency to make mountains out of molehills, and you can be happy.

W. R., MICH. *Q.*—Will the one I am trusting to do the right thing by me, do so? *A.*—Yes, if you compel them to do so. *Q.*—Which plan will be the best for me? *A.*—The third one.

H. S., HLL. *Q.*—Will I study Chiropractic? *A.*—You are not adapted to that profession.

P. A., WIS. *Q.*—Will I get the employment and wages I plan on? *A.*—Not at present.

L. W. R., S. DAK. *Q.*—Where on the west coast would I be most successful? *A.*—Florida is better for you. *Q.*—Will I soon be free from my domestic troubles. *A.*—Not entirely.

F. H., CALIF. *Q.*—Did I make a good change? *A.*—Not especially. *Q.*—Shall I go to live in Germany? *A.*—No.

B. H., CALIF. *Q.*—Would the violin be the most suitable instrument for me to study? *A.*—Any string instrument. *Q.*—Will I travel this year? *A.*—Not much.

H. L. P., GA. *Q.*—Are the small lumps in my husband's sides dangerous? Can they be removed? Can I heal him myself? *A.*—Proper diet will eliminate. Make a complete change of foods for two years. *Q.*—Will business get better soon? *A.*—Yes.

E. P. N., N. Y. *Q.*—Will the matter that is delaying our marriage clear up soon? *A.*—Yes. *Q.*—Is the future brighter for me? *A.*—Very satisfactory.

W. D. T., OHIO. *Q.*—Will my present marriage be permanent? *A.*—Until death. *Q.*—In what line of work would I be most successful and contented? *A.*—Painting and decorating; contracting.

M. E. N., D. C. *Q.*—Will my eyes become stronger? How can I help them? *A.*—Use the rotary exercise and sun your eyes. *Q.*—Will I ever marry? *A.*—Yes.

F. M. N., N. Y. *Q.*—Is my father still living? If not, when and where did he pass out? *A.*—You will hear from him. Living. *Q.*—Why is my psychic development arrested when I do not seek it for commercial purposes? *A.*—Not arrested, but growing in the silence.

F. L., CALIF. *Q.*—Will the inheritance prophesied for me come from Germany or this country? *A.*—Germany. *Q.*—When will I go to Germany on a visit? *A.*—1929.

J. K., ILL. *Q.*—Where will I have success? *A.*—Chicago. *Q.*—At what line will I be successful? *A.*—You have a keen intellect, and should be an expert salesman or accountant.

K. L. E., IND. *Q.*—Will my heart's desire be fulfilled? *A.*—Yes. *Q.*—When will I marry? *A.*—January, 1929.

R. A. S., MICH. *Q.*—Will I leave the place where I am now? *A.*—Yes. *Q.*—What is my greatest mistake in life? Too quick to jump at conclusions.

D. K., ILL. *Q.*—Why don't my boy get work? *A.*—Your boy needs encouragement. He is a good boy. *Q.*—Am I doing well to be a widow? *A.*—Yes.

R. D. S., OKLA. *Q.*—Why do I not get a letter from my sister-in-law? *A.*—She is wondering the same thing.

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GRAPHOLOGY

Your Handwriting Tells the Story

By M. N. Bunker

Send several lines of your own handwriting—preferably something you have already written. Communications without name and address disregarded. No responsibility shall rest upon The Occult Digest or its editors in any replies given. Questions must be in editor's hands by 1st day of second preceding month. Address GRAPHOLOGIST, The Occult Digest, 1900 North Clark St., Chicago, Ill.

B. J., Ky.—Very strong emotional nature, with strong will power, and a variable nature. I am not able here to give you the report that your writing justifies, and a short report in your case would be misleading. Sorry.

E. A. C. K., WIS.—Musical ability, strong love of the out-of-doors, or at least of active physical effort, as in dancing, athletic sports, and outdoor life. Great possibilities for concentration.

MRS. H. L. D., CAN.—Sorry, but no reports are made except under the writers initials. You show a good deal of determination, much sensuousness, music and a very artistic strain; capable as a talker, and keen intellect.

MRS. E. C., CALIF.—Active imagination, very great personal pride of both conduct and accomplishment. Sense of honor is good. High aspirations.

E. V. T., CALIF.—No wonder you don't like your present line of work; and no wonder you like the piano, although you do not have especially strong musical strain. But you do have the nature that reacts to the constructive in piano playing. You should also make a good typist—but not a good shorthand writer. There is a distinct difference.

M. R. E., OKLA.—Quite strong emotional nature, strong personal pride, determination and positiveness. Sensitive, but rather lacking in energy. More material interests than spiritual.

K. C., INDIA—Your natural talents are not in the field in which you are engaged, I find. Your sense of honor is very strong, and you will do exactly what you think is right. Some tenacity and considerable pride is shown.

M. B. K., CALIF.—You show more than the average amount of talent, much intuition, capablitiy for conversation, and many other traits.

E. B. G.—Your name and full address not given.

JESSINE—See E. B. G.

E. E., MICH.—Your questions cannot be answered here. You have a strongly emotional nature, loyalty to ideas and ideals, generosity, not much care about matters of minor importance, and some talent.

MRS. E. P., WASH.—Talent, not much given to mixing, tenacity, much pride that spurs you on, determination, and with you habits are fixed and certain parts of your nature.

J. J. J., ILL.—Send in sample in ink for correct analysis.

MRS. L. M. M., OHIO—Strong emotions, high aspirations, that will never be fulfilled unless you conquer your tendency to procrastinate. Plenty of emotional development, much pride, some sense of humor, and clear possibilities in some fields.

MRS. E. G. S., P. I.—Sorry but no reports are made free by mail. Good sense of humor, high aspirations, rather lacking enthusiasm, artistic talent, vivid down to active imagination, like to own things, and have them for yourself.

J. K., ILL.—The copy of the issue in which you ask for your report to appear went to the printer several weeks ago. Your pride is very great, some determination, optimism, high sense of purpose, clinging to what you hold is right. Strong emotions.

MRS. M. E. P., OKLA.—Reserved, cool natured, tenacity strong, vivid imagination, some determination, sense of humor, do what you think is right. Much more for which I do not have space.

F. O. T., CALIF.—Your trouble is that you are not using the talent you possess and which lead you into the game which you are now playing. You have tenacity, a vivid, vivid imagination, some sarcasm, and a good deal of positiveness. You are wasting your time, and yet within your very grasp lies success.

MRS. W. A. G., CALIF.—Strong emotions, a brain that works quick and directly to the point, some enthusiasm, a great deal of music, and a generally strong artistic strain. High aspirations.

D. H., MD.—Your specimen of writing shows a great deal of what comes very close to stubbornness, and also a good deal of temper. You are positive in nature, and have strong emotions. There is very much more.

A. F., MO.—Of course you must already realize that you have a very strong artistic strain, and also maybe you realize that it has its expression along one line. The subject you mention as interesting you however is not your real talent. Much determination.

M. E. W., CAN.—Excellent sense of time, loyalty to ideals, high aspirations in some fields, generally easy to get along with, not much of a mixer, some intuition. Strong pride.

If you wish private handwriting analysis, send sample and $5.00 to the Graphologist, The Occult Digest.

There Is Progress *(Continued from page 12)*

Not long ago I called upon a successful physician on a business matter and, in some way, during the conversation, the question of insanity was touched upon. I mentioned obsession and he asked what I knew about it. As he asked more and more questions and got further into the general subject of psychism, and asked for reliable books on these subjects I inquired why he had not tried the book stores. He threw up his hands. "I have and found shelf upon shelf of books on every conceivable phase of the subject so many and varied that I did not know where to begin or what was authoritative."

That is the great need of the day in this department of human knowledge, not only with professional men but lay men. If we might have, endorsed by some well known institution or organization, enjoying public confidence, a brief list of, say two dozen books that are scientific and authoritative, like Myer's monumental work, the sincere seeker would not so often find himself turned aside by the hopeless prospect of perplexed floundering that now confronts him.

One crying need of the hour is for sensible handling of this entire field of law-makers and police. The general spread of intelligence is the only remedy, with much to be hoped for from the scientific education of police, as now firmly established at Berkeley by August Vollmer, former president of the National Association of Police Chiefs.

The best service that can possibly be rendered, by those who are awakened and already somewhat informed, is to spread everywhere the thought that these matters are of tremendous importance and that the day is fast approaching when ignorance of them will be the exception rather than the rule among all who call themselves educated.

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I am a bank teller, have used all kinds of fountain pens but can honestly say for my work I never found a pen so easy and tireless to write. You can pick it up any time in any position and write immediately and all numbers and words will be the same. Try and do it with any other pen. My buddies all agree that it is best for our work. O. R. Morley, Allentown, Pa.

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Received my Inkograph. Am surprised to know how well I can write with it. The Inkograph is a wonderful little writer, it's my friend now for good penmanship. I am writing this letter with it; can you tell the difference between Inkograph and pen letters? I Can is my answer. C. R. Fuller, Patterson, Mo.

I received my Inkograph with which I am writing this letter. I have purchased at least one dozen ink pencils. Yours seems to be the only one that gives perfect satisfaction. I believe you have solved the problem of the perfect writing instrument. Dr. Richard T. McLaury, Dunkirk, Ind.

The Inkograph is truly the best pen I ever had the pleasure to use barring no price or make of pen, after I take into consideration the high price I usually paid for a Parker, or a Waterman pen, I cannot see how such a low priced pen as the Inkograph can be put on the market and give such unusual service. Harvey L. Winston, Brentwood, Calif.

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Your Inkograph is everything you state. It is just wonderful. So send me two more. Arthur Ollcott, Tucker, La.

Gave pen thorough tryout. Enclosed find sample of work I have to perform. Have been using pencil. Never got entire satisfaction. Hard pencil makes original too pale and soft pencil makes poor copy. I am highly pleased. S. M. Cooper, Inquiry Division, P. O., South Bend, Ind.

I found the Inkograph all you represent it to be and I was very well satisfied with it. I made a great mistake when I bought the Inkograph, as I did not take out Loss or Theft Insurance on the pen, for the pen is gone. I am writing this to ask that you send me another Inkograph by return mail, charges C.O.D. I can recommend the Inkograph very highly to anyone who needs a pen which will stand up under very hard usage. George B. Moore, Columbia, Fla.

It sure has improved my hand writing—I never took home any medals for penmanship but I can almost read my own writing since I got this pen. M. F. Johnson, Medina, Wis.

I want to thank you for the return of my Inkograph pen, which you repaired for me. I feel rather lost without this pen in my pocket. I prefer it to any pen I ever carried principally because of the ease with which one can write with it, not having to be careful whether you slide the pen to the North, East, South or West, it flows freely in all directions. Wm. B. Brown, New York, N. Y.

Received my Inkograph and same is filling a long-felt want. Kindly send two more of the same style by parcel post collect as soon as possible. Theodore Priestley, Akron, Ohio.

I bought one of your pens a year ago. You sure build the best pen on the market to my notion. Frank R. Ellsworth, Fargo, N. D.

I wouldn't take $5.00 for the pen I am writing this letter with. I have a good fountain pen but don't write any more with it. I am proud of the Inkograph and that I can say this to you and mean every word of it. R. H. Wilson, Beckley, W. Va.

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